GIITAA

A SAMSKRIT-ENGLISH BRIDGE

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GIITAA

A SAMSKRIT-ENGLISH BRIDGE

WITH THE BARRIERS REMOVED

By

ADELTAA SIITAA DEVII

PREFACE
BY DR. C KUNHAN RAJA
FOREWORD
BY SRI HARINDRANATH CHATTOPADHYAYA

ADYAR, MADRAS 20, INDIA
1955

DEDICATE

TO ALL FELLOW-SEEKERS FOR THE LIGHT

c/o The Theosophical Society,
ADYAR, MADRAS 20, INDIA

THE BRIDGE THREEFOLD

I. The Samskrit Text in Devanaagari.

II. The Samskrit Text in Roman, giving both words and metre.

III. An exact-order flowing word-for-word English translation and all in clear type for those whose eyes see the inner more distinctly than the outer.

* * * * *

Through the Three-fold Interlinear Bridge, the Giitaa lover will soon be able to read his beloved Scripture either in flowing English, or, best of all, in the Samskrit text itself which is so meaningful that no one translation can encompass it.

Both the person who desires to know Samskrit and the one who wishes to know English will benefit by traversing the bridge, and even the Giitaa-knower will benefit by crossing the Bridge to the words so loved by him, for a knower of Giitaa always appreciates a new angle of vision through which he may gaze at the supernal beauty that shines forth and rings out from THE SONG OF THE LORD.

THE LORD'S SONG

"The Bhagavad Gita has in it both doctrine, that is, metaphysical statements, and highly practical ethical teaching, closely correlated It is spoken of as the scripture of Yoga, which means union with the Divine or means to such union But there is so much in it of the nature of the Logos and His place, quality and functions, that it might well be called the scripture of the Logos. . . Again and again Shri Krishna speaks of Himself as the Supreme Goal But the goal is within. It is union with the Logos." The attitude of one who has reached this inner union is one of "friendliness to *all*, of looking upon the high and the low equally, of being unaffected by circumstances—success and defeat, honor and dishonor, and so forth, and of the entire concentration on the Law, the Truth and the Way that is within"

—N. SRI RAM

(*from* "*The Theosophist*" *of May 1954*)

"The Gita is the song of Life's Eternal Meaning from the beginning of life right up to life's fruition. . . . It has a meaning for Arjuna and we are all of us Arjunas. . The glory of it is that each one of us can find what he needs therein, no matter what his way, his temperament, his setting may be in the world or in any part of the world. He can find in the *Bhagavad Gita* a note appropriate to him with which he should synchronize in order that he may fulfil himself. . . Since the Song of the Lord was given then for all eternity it is given for today no less It belongs to today Those who desire to face the world-crisis, to understand the world-crisis, and to act reverently in the world-crisis, as we have it today, can never do better than to hear the Song of the Lord again.

"I would urge all who wish to understand The Bhagavad Gita not to read it with the mind but to hear it" It is wonderful to hear a great Sanskrit scholar "singing the Song of the Lord . . . the

pure and glorious truth that we need so much today. No school is to my mind a school of any deep value where the Song of the Lord cannot be heard through the lips of a real devotee of Shri Krishna. ... I am imprisoned by the fact that I have little knowledge of Sanskrit, so *The Bhagavad Gita* must remain to me very largely a sealed book from the standpoint of direct contact But even the indirect contact is marvellous. . . . Even in the West where Sanskrit may not be known in the lower forms of consciousness, the Song of the Lord would draw together the peoples of the earth and cause them to know their Brotherhood and Unity."

—GEORGE S ARUNDALE
"*Adventures in Theosophy*"

"The little scripture, the *Bhagavad Gita*, is intensely fascinating at almost any period of one's life ... The marvel of it is that its gospel has united all the sects and philosophies of Hinduism since the time the book was composed. It is, I think we may say, the one book which is reverenced by everyone in India, because it *is* a book that unites. ... It is a striking fact that almost anywhere in India, even today, one can find an audience for a Gita discourse. ... The Gita has been translated into many languages ... and naturally it is a great gospel of inspiration especially to Theosophists in all these many lands. ... Gita has for them a message of pure *bhakti*, but naturally the Christian Theosophist takes it as the purest *bhakti* to his Lord and Master, Jesus Christ. .. The Gita, then, has a universal message ... for ... wherever there is any kind of *bhakti* poured towards Divinity from any star, the end of that *bhakti* must be the same, that is, that all come to the One. ... The Bhagavad Gita (is) full of a message for all religions and all mankind... It is the Song of a great Singer who patiently waits to achieve a perfect universe out of the present imperfect one. He has a Plan and is waiting till each can and will listen to His Song and sing with Him, but also work with Him."

—C. JINARAJADASA
in "Discourses on Bhagavad Gita"

"Among the priceless teachings that may be found in the great Hindu poem of the *Mahabharata* there is none so rare and precious as this, 'The Lord's Song' . . . How many troubled hearts has it quieted and strengthened, how many weary souls has it led to Him.

"That the spiritual man need not be a recluse, that union with the divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside us but within us—such is the central lesson of the *Bhagavad Gita* . . .

"Arjuna becomes the type of the struggling soul of the disciple and Shri Krishna is the Logos of the soul. Thus the teaching of the ancient battle-field gives guidance in all later days, and trains the aspiring soul in treading the steep and thorny path that leads to peace. To all such souls in East and West come these divine lessons, for the path is one, though it has many names, and all souls seek the same goal, though they may not realise their unity" . .

—ANNIE BESANT
(Preface to *The Bhagavad Gita*)

FOREWORD

THERE have been several attempts to translate the Gita in the past. Here we have one more—the latest in that direction I have read through Sitaa Devii's rendering and come to the conclusion that it is the first time that a faithful translation, word-for-word, phrase-by-phrase, has been achieved. While yet being more, far more than *just* a faithful translation, I make bold to say that the present work verges on a masterpiece. With significant spelling of words which is in itself original, these words present by their very look images corresponding to the original images of the Sanskrit words from which they are drawn The sentences take on the dimensions of true vision and resound with the metrical music of the interior realms wherein ancestral consciousness seems to rise and fall with a rhythm of billows.

I have no doubt that this translation which is now being released to the world will go a great way towards a more inward and intuitive understanding of a work which defies time, and looks upon the passing of ages with contempt.

I wish Sitaa Devii's *Gitaa* in English the triumphant success it richly deserves, accompanied by the gratefulness of those who may read it in the future.

—HARINDRANATH CHATTOPADHYAYA

" A good translation should resemble a plaster cast, the English being plaqué upon the original, so as to reproduce its exact form."

—JOHN ADDINGTON SYMONDS

PREFACE

THIS is a new edition with a translation into English of the Bhagavad Giitaa that is now being introduced to the world. There have been editions and editions and translations and translations into English previously for this small work, and there is practically no language into which there has not been such a translation. But the present edition and the present translation are new in every sense of the word. The plan too is quite new

Here the text is printed in the Devanagari script and also in the Roman script and there is also the translation into English, line by line, for all the seven hundred verses that constitute the Giitaa. The plan of transliterating the text in Roman is an original one, quite the invention of the author. There is the popular scheme of transliteration in which the short and long vowels are not distinguished and the dental and the cerebral sounds too are not shown by distinct symbols. The different sibilant sounds too suffer from the same defect. There is the scheme adopted by the International Congress of Orientalists, which is very technical and which requires types and diacritical marks not available either in the ordinary printing firms or on typewriters. In the present scheme both the defects are remedied. Compound words and euphonic combinations, so profuse in Samskrit, are split up. The whole scheme has been explained in the Introduction.

The Samskrit sound system is not at all complex; it is quite simple, and the Roman script, primarily planned for representing Latin sounds, is fairly adequate for the Samskrit sounds too, except for a very few ones. The

long vowel, usually represented by a horizontal line above, is here represented by doubling it. " R " is a vowel between two consonants and a consonant with a vowel near it. The guttural and palatal nasals are determined by their position in so far as they appear only near another guttural or palatal sound respectively and need no special symbol. Cerebrals, usually represented by a dot below, are here indicated by a horizontal line below which becomes italics in print. The palatal nasal is indicated by a comma after it above the line (the apostrophe). This is the general plan. It is simple, adequate and free from confusion and works well.

In the matter of the translation, the usual practice has been to represent a whole idea as a unit in the language with its own syntactical order, ignoring the order of words in the original completely. Here the translation, just like the transliteration, has been given below each word in the original, so that the translation in the English language retains the Samskrit order of the words. At first this may seem a rather queer way of translating. But when one reads through the translation, it will be found that it is quite natural and intelligible. After all, the idea arises in one's mind as a single unit, and there cannot be any considerable variation in the order in which the component parts of that unitary idea appear in any languages Whether the qualifying word precedes or follows the word qualified, whether the verb comes at the end or in the middle, when one gets all the component parts together, one gets the whole idea quite clearly Even in English, there are certain liberties taken in metrical pieces that are not permitted in prose pieces, and this shift in the order creates no difficulty

at all. Why should there be anything that has to be discarded as unnatural in the matter of a translation if some such liberty is taken by the translator?

One must realize that the order of the component ideas forming a unitary idea has a great importance in correctly grasping the full significance of a passage. Though one is reading a translation, one must understand the full content of the original, and the sequence is a significant element in that content. It is only such an understanding that can be correctly called the true understanding of the original through the translation. Unless the original is understood, the text has not been understood. The purpose of a translation is to enable the reader to understand the original, fully and correctly. Such an understanding of both the sounds and the meanings of the original has not been provided for in any previous edition or translation.

Many problems have been raised in relation to the Giitaa. Is this text the real Giitaa or was there an original Giitaa to which there have been accretions? If that is the case, what is the original Giitaa and what are such accretions? Was the Giitaa an independent text which was later interpolated into the text of the Mahaabhaarata or did it form an element in the original texture of the Mahaabhaarata? What exactly is it that is taught in the Giitaa? There have been various answers to such questions.

Every one must read the Giitaa with a receptive mind without any bias, without any preconceived notions. The mind of different individuals will react differently to such a test, and the response in the mind of each determines the answer to such questions. No

question is finally answered by any one, and no one is bound by the answers given by others. The real value of the Giitaa to any one lies in the nature of the reaction to the stimulus that the text gives. For such an experience of the real nature and real content of the text, it is necessary that there must be an edition from which one can have a correct impression of the text, without the taint of the personal views and bias of the translator or editor. The attempt here is to present the text without any coloured glasses in between; the usual translations operate like a coloured glass which changes the true tinge of the original. In this translation, there is given the accurate English word for every word in the original Samskrit text in the same order.

I have myself some experience in rendering Samskrit texts into the English language and I have always felt that the true meaning of the original becomes clear to the extent of the fidelity of the translation to the original text both in the matter of words and also of order; I have in all cases preferred such fidelity to the observance of the rules of syntax in English. My own experience has been that there is no real case where I had to make such a choice and, the Samskrit original and the English language have always lent themselves to such a very faithful rendering.

The book bore the title of "A Bridge to Giitaa"; but I introduce it as the Giitaa itself in English and I recommend the edition with the translation to all those who want to read and understand the original Giitaa without the disturbance of the personal element of the editor and translator.

C. Kunhan Raja

INTRODUCTION

The Genesis of the Giitaa Bridge

And an Explanation of its Makeup

WHEN one views the many translations of "Giitaa," made by the greatest of Samskrit scholars both of the East and the West, one may very well ask the obvious question: "Why another translation of 'Giitaa'?" Because there was need for a very simple translation for the student or devotee who yearned to read "Giitaa" in the original Samskrit but was unable perchance even to master the reading of the long blocks of Samskrit Devanaagari, so as to split these up into their components words and then bring them back together again in rhythmic poetic smoothness. Such a student found it difficult to understand and correlate even the Samskrit texts with the English translations, because the latter were always transposed into another word order. There was need also for the Pandit who knew Samskrit well but only a little English to have an English translation that he in turn could correlate directly with his beloved text in the true Samskrit poetic order, thus enabling him to enrich his knowledge of English. Only about three percent of our Indian peoples really know Samskrit, though perhaps the majority of us would like to read our sacred Scriptures in the original. Many of those who have not yet mastered the language attempt to read one or more chapters of "Giitaa" daily in Samskrit and are striving

to increase their reading power. To help all so placed this work was undertaken—hence another translation of "Giitaa."

THE METHOD OF TRANSLATION

While this translation in no way endeavours to take the place of the many exquisitely beautiful and scholarly English renditions of the Holy Song available to those who would read, and the student is urged to read as many different translations as he can obtain for perusal, still there are certain unique features in the present translation:

By following the exact Samskrit order one learns to think in Samskrit rhythm, first in English and later in Samskrit itself. So long as one translates any language out of its natural order to understand it, one can never read fluently in it nor "think" in it. As for English, our poets have proved to us that order may be anything in English. Why need we attempt to put poetic rhythmic Samskrit into dull English prose, when we have the entire field of poetic expression to aid us? Are we afraid of the verb at the end of the sentence? Note the following from Browning's "Rabbi Ben Ezra":

"Not that amassing flowers youth sighed: 'which rose make ours, which lily leave, and then as best recall?'; not that admiring stars it yearned, 'nor Jove nor Mars, mine be some figured flame that blends, transcends them all,'—not for such hopes and fears annulling youth's brief years, *do I remonstrate*." Was there anything more like Samskrit poetry than the order of the above? The same is true of our conversation. We talk what we think in the order the words come to our mind and are seldom misunderstood.

So only in the rarest cases is a word transposed, and in all such places the transposed word and its transliteration are

starred and shown standing alone, the transposition in parenthesis. The parentheses always indicate a meaning implied in the text itself, or a word bodily transferred. " Is " in Indian languages must often be understood, " Where he ? " standing for " Where is he ? " The definite article must always be supplied, for it is absent in Samskrit and other Indian languages.

Square brackets stand for those sparingly inserted words that aid in making the meaning clear, but have been inserted by the translator. It is always the custom in the Bible and other Oriental Scriptures that such words be inserted, but they are clearly to be understood as not part of the text and are to be disregarded entirely, if desired, by the reader. Save for those explanatory notes, especially where persons are mentioned, there is nothing in the way of commentary herein. " Aatmaa " is uniformly translated as " Self " or " self " and where the reader differs in his opinion as to the capitalization he is quite at liberty to change. This translator will not dare to suggest that in one context the Lord must have meant " mind," in another " soul " in another " heart " etc. Or that by " yoga " herein uniformly translated by " at-one-ment " the Lord meant " karma " in one place or " bhakti " in another. Let each reader judge for himself the Lord's meaning. Who dare interpret Him save with the greatest reticence ? For example, almost universally, in XII. 10 " mat-karma-paramo bhava " is translated " Be intent on My service," instead of the cryptic literal " My Work Supreme do thou become." Yet until one has literally *become* His Work, one cannot do it. It is so rightly said, " One cannot tread the Path until one has become it."

Wherever an epithet of address is given, as for example, " Paartha," " Parantapa," etc., these are always translated, as

undoubtedly Krishna wished to call out in Arjuna the special quality of the name where used.

Where two different meanings are apropos, these are usually given in a phrase or compound word, as, for example, "dravya" or "object-possession." A whole phrase is needed to translate the one word "tapas" from the root meaning "to burn." It originally meant an act of strong and burning self-discipline, as, for example, sitting with a fire to the North, South, East, and West, with the sun blazing everhead Always tapas was performed with an end, a definite purpose to gain—usually to win a boon from the Agents of the Divine. "Austerity" as a translation offends the ear of English-speaking natives, since it is usually applied to a harsh and severe self-righteous man who frowns upon his fellows while a tapasvii might be a most kindly man to all around him. "Asceticism" in its root is very applicable since it came from the Greek word meaning to exercise for self-discipline. But that one word alone does not convey the burning or fiery element of "tapas" and the strong resolve back of the tapas. So the word "tapas" is herein translated as "fiery purposeful asceticism" and those who after a few readings grow tired of this phrase may skip it, as the translator hopes they will, and read directly only the one Samskrit word "tapas" which so aptly says it all. Likewise with "Deva" as "Shining Divinity" and not "God." "Sura" is *the* word to be translated as "a God."

A negative is always translated as NOT its positive rather than as its Positive's opposite. Good and Non-Good are definitely not Good and Evil and Samskrit has a word for Evil as well as for Non-Good. Similarly with Success and Non-Success, Victory and Non-Victory, etc. The unsuccessful may not be a failure. The unvictorious may not be a defeat.

Let us maintain the Samskrit accuracy even if we have to coin a not usually used English word to meet our needs.

But English itself is very adaptable to our ends. We can make compounds in English almost as easily as we do in Samskrit and we have our possessive with the apostrophe which obviates the need for the use of the preposition " of." We can say " the God-intoxicated man," " the Gold-desirer," just as it is said in the direct Samskrit and we need not descend to such phrases as " the man who is God-intoxicated," or " the man who desires gold." An example is to be found in XI-17 · " Diademmed with mace, discus, too, splendrous mass everywhere flaming, I see Thee, dazzling to be seen from everywhere, a flaming Fire-Sun-Glory immeasurable."

English is also rich in precise synonyms. Why need we use the one word " sin " to render the following Samskrit words—" wrong-doing," " black-mire," " crookedness," "fault," " going astray," " blemish," " stain " ? Why need we translate " loka samgraha " as " the world's welfare " or " protection " when literally it means the " bringing together of the world "—its greatest present need—and " consolidation " or even " solidarity " would be much more apt ?

S'ri Krisna uses at times strong words and no attempt has been made to soften or water these words down. If a word means " filth " or " mire " it is not translated as " stain." There is no equivalent for the old English biblical word " belly," since " abdomen," a medical term, means the lower portion of that region and " stomach " is an internal organ and certainly it is not the " bosom " as " udara " is sometimes rendered. If " klaebya " means " a eunuch's nature," it is probably a sly dig at Arjuna's year in skirts and if translated as " weakness," the nuance is lost. If " prahasanniva " means " laughing heartily, teasing as it were," how can it be

translated as " with a half-smile?" Or " as about to smile,"? The " iva " only modifies the mocking element of the " prahasan." Why should not the Lord of all, He who creates the world with His sport or liilaa, not have a laughing nature?

Every picture, where noted, has been preserved. " Kuu*t*astha " as " anvil-fixed on a peak " gives both pictures. " Aatataayinahh " as " those whose bows are stretched out to kill " means more than " desperadoes." When Arjuna is positively breathless after the Supreme Vision, it is more expressive that He " caused to breathe freely anew . . . the terrified one " rather than that He merely " consoled " Arjuna, the usual translation (XI. 50). A picture, as the Chinese say, is worth a thousand words.

The most fundamental meaning, as shown usually by the verb root itself, is used, if at all applicable, and usually it is far more applicable than the later derived meanings The English word is chosen which in its fundamental meaning corresponds most closely to the Samskrit fundamental meaning. For example, the word " glory " comes from a root meaning " fame " or an " object of pride." So " glorious " is not such an apt word to use in translating the many Samskrit words meaning " shining." Better would be such words as " shining, brilliance, splendour, brightness," etc. " Brightness " comes directly from the Samskrit " braaj " meaning " to shine " and all the other words come from roots meaning " to shine," though not all from Samskrit itself.

Where two meanings could be equally held, an attempt is made to give both. Note: I. 10, I. 21, I. 24, II. 5, X. 42, etc., though what mere human being could ever exhaust the rich hidden meanings of our Lord's Song? For example in the last verse of the Tenth Chapter we have the line, " vis*t*abhya'aham-ida*m* krtsnam eka'ams'ena sthito' jagat."

Since "jagat" can be either nominative or objective case, it can be in apposition either with "idam krtsnam," the usual interpretation, or with "aham . . . sthito." If we accept the classical meaning of "jagat" as simply "world" or "universe" we will immediately place it in apposition with "idam krtsnam" and translate it in the traditional way: "Having established—I—this whole (world or universe) with one portion [of myself] I remain (world)." But let us take its primary more epic meaning. "Jagat" is derived from the intensive of "gam" "to go, to pulsate (as when we say 'the watch goes')." Monier Williams gives it as "all that is living and moving" as contrasted with that which is lifeless and still. The later meaning of "universe" or "world" is only derived. Besides the fact that it is the earlier meaning, another important factor is that the Lord who is a true Poet puts the word last, thus making it the last word in a most important Discourse in which He has been enumerating His greatnesses in preparing Arjuna for the Supreme Sight of His Glory. Is it not likely, therefore, to presume that he would leave Arjuna with a word that would move him to the depths instead of a word that has been already used in the forepart of the line and is thus thrust with meaning exhausted at the end merely for rhythm? The unorthodox or rather unusual translation reads: "Having established—I—this whole with one portion [of Myself] (I) remain fixed—(I) the Motionful Pulsating Life-World." So beyond even all that can be considered as "wholeness" as we know it, there is the Lord who is ultimate Motionful Life which knows even itself not, and yet is stable and always firm seated (sthito).

It is good to stretch our consciousnesses at times out of the narrow limits of the usual, especially if, in so doing, we are getting nearer the fundamental roots and substrata of real

essences of truth. So the translator asks the learned to forgive the unusual unless it deviates from provable truth, and no greater favour can be done than to call immediate attention to any grammatical error or direct mistranslation that may have crept in and has remained overlooked.

The Scheme of the Transliteration

There is a modern tendency among scholars to break up the long Samskrit blocks into phrases and even words, so that the meaning may be more readily discernable to the student. But here we have the danger of losing the rhythm and thus failing to gain the smooth beauty of the Samskrit cadences. To separate "ca" and "aham" and not show they are to be pronounced as "caaham" may give us better the sense of the words but thereby we lose the rhythm. So in this transliteration we use an inverted full-stop (') as a "sandhi" or elision sign to indicate that what is on the left-hand side of the mark must be pulled into the right-hand side and pronounced as one. Therefore, the above will be shown as "ca'aham." It will readily be seen under these circumstances we must transliterate the sound of "eye" as in the first personal pronoun singular "I" as "ae," since in both Samskrit and Latin it is recognized that "a" plus "e" equals "ae," "NOT "ai." Likewise "a" plus "o" equals "ao" as in "owl." We, therefore, must modify the Samskrit transliteration commonly in vogue of "ai" and "au" as equivalents for the above sounds, since in Samskrit "a" plus "i" equals the same sounds as we find in the English words "main, strain, rain, gain," etc. In fact the only common word in English which gives any other sound to "ai" is the word "aisle" which used to be spelled "ael" and later when it became mixed up

with the word "isle" received this confused transliteration. In the same way the combination "au" must equal (as it does in Samskrit and in French) the equivalent of "o" as in "A'UM," the sacred word, so correctly transliterated as "OM." So we have the following transliteration[1] for our vowels which enables us to join them together between words and still retain their correct sound values.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
a	aa	i	ii	u	uu	r	rr
ए	ऐ	ओ	औ	ं	:		
e (or) a'i	ae	o (or) a'u	a'o	*m*	hh		

The vowels with a consonant:

क	का	कि	की	कु	कू	कृ	कॄ
ka	kaa	ki	kii	ku	kuu	kr	krr
के	कै	को	कौ	कं	कः		
ke or ka'i	kae	ko or ka'u	kao	ka*m*	kahh		

It will be noted above that no special marking is given to distinguish the vowel sound of "r" and "rr" from the consonantal sound, because always when this sound is used as a vowel, no other vowel precedes or follows it. The moment this occurs, by the laws of sandhi or elision, the vowel "r" becomes a mere consonantal "r," so it can never be mistaken. As the anusvaara "m" has a slightly nasal sound and different intonation than the ordinary "m" and takes its colour from the consonant following, it is shown in italics when in the

[1] *Note*; Herein is given only that transliteration which is needed for Samskrit The complete scheme is given in Supplement One to "Language: Barrier or Bridge," Adyar Library Publication, which gives a Transliteration without Diacritical Marks for all languages spoken in India today, including English, French, Dutch, etc,

body of a word as in the word "Sa*m*skrt" itself. The visarga (:) is a faint echo and if wrongly overaccented immediately becomes a "h", so it is shown by the double "hh" which suggests the echo idea. But as it assumes a slightly gutteral character before "k," "kh" etc. this is shown by an italicized "*h*." Before "p" etc. it becomes "f'." The Sandhi mark (') after a vowel of a separated word indicates a dropped visarga. "O' " = an original "ahh."

As the Samskrit "e" and "o" are neither as long nor as short as the South Indian languages which have both, no special markings are given, but it may be noted that these sounds are neither very long nor very short in Samskrit. As for consonantal transliteration, that so long in use in the Oriental scheme has been adopted, save that a line under in handwriting which becomes italics in print is used in place of a dot under, and the apostrophe mark (') for those high sounds in S'iva" and "Jn'aana" instead of the usual "s" and "ñ" therein utilized, as the idea of this transliteration is to eliminate all marks not found in the ordinary printing press.

So the complete consonantal alphabet is as follows:

क ख ग घ ङ — च छ ज झ ञ

(1) ka kha ga gha nga (2) ca cha ja jha n'a

ट ठ ड ढ ण — त थ द ध न

(3) *t*a *t*ha *d*a *d*ha *n*a (4) ta tha da dha na

प फ ब भ म — य र ल व

(5) pa pha ba bha ma (6) ya ra la va

श ष स ह ळ

(7) s'a sa sa ha *l*

Note that "n" *before* class one consonants will not need to show the silent "*g*", as automatically this becomes the "n"

we know in "sung." In the same way "n" before class two consonants will not need to have the special marking of "n'", because automatically it will have the same sound as in "inch."

In the elision of consonants we have to observe again that the second consonant (or vowel) on the right hand side of the sandhi mark pulls the first consonant into itself, and causes it to become assimilable. It does the same in English but we do not change our orthography thereby. But the Samskrit scholars of old were realists and wrote what they said. For example there are two types of consonants—those which can be whispered and those which can only be hummed. "k, kh, c, ch, *t*, *t*h, t, th, p, ph, s', *s*, s (in Samskrit the pairs for the last three are not used). Now the others pair up with the hummable consonants "g, gh, j, jh, *d*, *d*h, d, dh, b, bh." It is a well-known law of phonetics that we cannot say a "s" before "d" quickly. It immediately becomes a "*z*" in the process, because both the latter are hummables. In the same way when "t" precedes any of the hummables, it immediately changes to "d" and even before a vowel it does the same thing. Likewise it changes to an "n" before another nasal. And it is well known that the higher more powerful "c" and "j" will swallow "t" entirely and convert it into "c" or "j", as will even the palatal "*t*" and "*d*". So the student is not to be surprised when he finds that "t·c" has become "cc", "t·*t*" "*tt*", "t·s'" changes to "cch", "t·g" to "dg", "t·j" to "jj", "t·*d*" to "*dd*", "t·b" to "db", and "t·n" to "nn", "t·m" to "nm". In the same manner "*t*" will change to "*d*" before the hummables" and to "*n*" before "*n*" and "m".

"K" also will become "g" before a vowel or the hummables and even its own nasal "ng" before "m". "S" will become "s'" before "c" and often does this combination

occur. But the student need not worry about all these changes which, as given here, sound so very confusing. If he is inclined to go into the subject deeply any good Samskrit grammar will enlighten him, such as that written by Monier Williams, Arthur MacDonnell, etc. Let him rather learn from the chart what each Devanaagari letter stands for and each time he sees the sandhi mark (') compare the transliteration with the Devanaagari and in a few weeks' time he himself will begin to anticipate and look forward to the changes as easy ways of saying what otherwise would be difficult to pronounce. Also let him pronounce all such united sounds swiftly and he himself will begin to recognize what the "elision" really means and why the changes.

HINTS ON THE LEARNING OF THE DEVANAAGARI SKRIPT

Since there are even some Samskrit scholars in the West who read in preference Samskrit in transliterations, and since there are millions of people in India itself who do not but would like to know Devanaagari, the following may be useful: It is easiest to learn a new skript by noting the likenesses between the letters. Start by comparing the square-boxed "ma" म, the "bha" भ that looks so much like it, only it is just slightly open at the top (and sometimes in print this becomes closed), and the "sa" स which is another square box but has a foot pointing to the right from the left-hand lower corner of the box.

Now first let us understand what that right-hand vertical down-pointing line means that we see in practically every consonant with only a few exceptions. We might call that our "a" line, for when we want to omit the "a" from the letter in the middle of a word we usually omit that last vertical line.

When we want to make an "aa" of it we add another vertical line. When we want to stop the "a" off at the end of a word we make a little down-pointing diagonal, usually at the end of the vertical line, or if there is none, then under the letter itself. (क्=k), (ल्=l)

Just as we can make an "aa" by another down-pointing vertical line and we do not have to use the vowel characters which are used in Samskrit only when initial; so, too, "i" is shown by a line *before* the consonant connected by a curve at the top (made towards the consonant), and "ii" by a line *after* the consonant, connected by a curve at the top (made towards the consonant). "u" is shown by a little horizontal curve under the consonant open at the top and "uu" by the same open at the bottom, vowel "r" by a small "c" attached to the consonantal foot and the very rare long vowel "rr" by a small "double c" so attached. As vowel "l" does not occur in Giitaa it is not herein given but it is also made like an ordinary Samskrit "l" with a small "c" attached underneath. (ऌ; Kl=क्ऌ). "E" or "a'i" is shown by a down-pointing diagonal directly over the letter, "ae" by the same doubled. "O" or "a'u" by the same diagonal over a vertical line beside the letter and "ao" by the same doubled. (See the vowel chart hereinbefore given).

After we have mastered the minute differences between "ma, bha, and sa", let us note that "na" न looks just like the floor of the "ma" without its superstructure. Then note that "ka, va, ba" (क व ब) all have loops to the left, but "ka" in addition has a tail to the right and "ba" has a diagonal stroke through its loop. But in bad type the difference between "ba" and "va" is often very difficult to discern. "K" has another form which will be seen often in combination with "ta" i.e. "kta" (क्त) where the left hand loop

straightens out horizontally to lay over the "ta", but watch out. If the right hand tail is not there you have only "tta." (त्त).

Compare "pa, pha, sa, *n*a, (प फ ष ण). The diagonal line through "*s*a" alone distinguishes it from "pa." The half-*n* ण looks very much like a half "p", save that it always stands out separate and does not touch the following consonant. Note that "ya" (य) poorly made in hand-writing may look like a "pa" if the irregular pointing slope to the left is neglected. Also that "tha" (थ) looks just like "ya" and is only differentiated by the usual starting with a small circle and by the fact *it is always left open at the top*, as was "bha." (भ) The only difference between "gha" and "dha" (घ ध) is again that the latter is left open at the top and generally also starts with a small circle. But compare the likeness of both these strokes to "dya" (द्य). "Ca" (pronounced as "ch" in "church") (च) starts with a horizontal line. "J" (ज) ends with one. The only difference between vowel "i" (इ) and "jh" (झ) is that right hand vertical stroke and its connecting strand. "N'a" pronounced as the "ny" in "canyon" is very much like "tra" a combination (ञ त्र) only the "tra" will touch the vertical line. The only thing that differentiates "*d*a" (ड) from "nga" (ङ) is that dot at the right-hand side. The only way you can tell "kha" (ख) from "ra va" (र व) is the nearness of the two portions of the former, but they must not be touching too near or they will look like "sva" (half-s plus) "v" (स्व). Two very common unusual combinations are *x*a or ksa (क्ष) and jn'a (ज्ञ). But again let not the beginner spend too much time over attempting to master the intricacies all at once. Read first in the transliteration, glance up at the Devanaagari, at first character by character, and soon all will become quite clear, if one remembers that around a Sandhi mark (') the

transliteration shows the original words, the Devanaagari the final pronunciation. Again, do not try to learn *all* the letters at once in the usual order, but practise recognizing one of the above groups until they become familiar to you. An early easy exercise is to recognize all the medial vowel forms, even before the consonants themselves become recognizable.

PRONOUNCIATION

Just a word here about pronunciation. Watch for the eight syllables (eleven in the most of Chapter XI and also to be found in certain other portions of the Giitaa). The syllables set the rhythm. Yield to it.

The " r " when it is a pure vowel is to be pronounced without the slightest shade of any other vowel with it, something like the American pronounces the " r " in " Peter " but with a little more trill It is wrongly pronounced with an " i " or a " u " after it in various parts of India.

" Kha, gha, cha, jha, *t*ha, *d*ha, tha, dha, pha, bha " are to be pronounced with a slightly explosive breathy sound rather than as is the usual illustration of the " bh " as in " cob-horse." But the slightest difference alone is made and only the trained ear can usually hear that difference in a pandit's pronunciation. If you can hear a pandit talk, listen with all intentness and see if you can distinguish this and other sounds. " *T*a " and "*d*a " are like the " t " and " d " in " tide." " T " and " d " are like the sounds in " moth " and " mother " or " this " and " that " respectively. The " *n* " demands a tongue tipped towards the palate. The difference in the high head sound of " s'a " and the lower "*s*a " and the dental " sa " can be mastered by listening to these whispered. Move the tongue to the position of saying " each." Without moving the tongue a

To the many fine translations with which the author upon its completion compared her own, endeavouring to see whether a more expressive word could be found than that already used;

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श्रीमद्भगवद्गीता*

ॐ ॥	अथ	श्रीमद्भगवद्गीता	प्रारभ्यते ॥
A'UM	Atha	S'riimat'Bhagavat'Giitaa	praarabhyate
OM ! [The Trinity !]	Now	the Auspicious Holy Song	is begun

अथ	प्रथमो	ऽध्यायः
Atha	Prathamo'	°dhyaayahh
Now [follows]	The First	Discourse.

धृतराष्ट्र	उवाच—
Dhrtaraastra	uvaaca :
Dhrtaraastra	said :

["The holder of a Kingdom" whose capital was Hastinaapura (Delhi). The eldest Kuru, Brother of Paandu, Blind son of Vyaasa, With 100 sons]

	धर्मक्षेत्रे	कुरुक्षेत्रे	समवेता	युयुत्सवः ।
I. 1.	Dharma-xetre	Kuru-xetre-	sama-vetaa	yuyutsavahh
	On the righteous field,	the Kuru's field, [near Delhi]	together gathered,	yearning to fight,

* See Page 359 For Preliminary Reading (Karaadinyaasa)

मामकाः	पाण्डवाश्चैव	किमकुर्वत	संजय ॥ १ ॥
Maamakaahh	Paa*n*davaas'ca'eva	kim-akurvata,	Sa*m*jaya ?
My people,	the Sons of Paa*n*du, as well,	what wrought they,	Sanjaya ?
			[Chronicler-Charioteer]

संजय	उवाच—
Sa*m*jaya	uvaaca .
Sanjaya	said :

I. 2.

दृष्ट्वा	तु	पाण्डवानीकं	व्यूढं	दुर्योधनस्तदा ।
Dr*st*vaa	tu	Paa*n*dava'aniikam	vyuu*dh*a*m*	Duryodhanas-tadaa
Having seen,	indeed,	the Paa*n*dava-s' army	arrayed,	Duryodhana then
				[eldest Kuru Prince]

आचार्यम्-	उपसंगम्य	राजा	वचनमब्रवीत् ॥ २ ॥
aacaaryam	upasa*m*gamya	Raajaa	vacanam abraviit
To the Teacher,	having drawn near,	the Raajaa	(this) speech addressed.
[Dro*n*a, preceptor in military science]			

I. 3.

पश्यैतां	पाण्डुपुत्राणाम्	आचार्य		महतीं	चमूम् ।
" Pas'ya'etaa*m* *	Paa*n*du-putraa*n*aam,	Aacaarya,		mahatii*m*	camuum
" Behold	of Paa*n*du's sons,	O Preceptor,	(this*)	huge	army—

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

"Vyuudhaam Drupada-putrena tava s'isyena dhiimataa.

"Arrayed by Drupada's son [Dhrstadyumna].* by your disciple, the intelligent one.

* [Draopadii's brother].

I. 4. अत्र शूरा महेष्वासा भीमार्जुन- समा युधि ।

"Atra S'uuraa' Mahaa'isvaasaa' Bhiima'Arjuna- samaa' yudhi

"Here (are) Heroes, mighty bowmen, to Bhiima (and) Arjuna peers in battle;

[Bhiima is the Terrible Paandava, Vaayu's son by Kuntii]
[Arjuna is the "White" son of Heaven's King Indra by Kuntii]

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

"Yuyudhaano' Viraatas'ca Drupadas'ca Mahaa-rathahh

"Yuyudhaana,[1] Viraata,[2] too, Drupada[3], as well, the mighty charioteer;

[1] Yadu son of Satyaka, Paandava ally
[2] The refuge of the Paandava-s in exile.
[3] Paandava-s' father-in-law—Draupadii's Father.
A mahaarathahh can fully protect his equipage against ten thousand bowmen

I. 5. धृष्टकेतुश्चेकितानः काशीराजश्च वीर्यवान् ।

"Dhrstaketus'Cekitaanahh Kaas'ii-raajas'ca Viiryavaan

"Dhrstaketu,[1] Cekitaana,[2] the Banaras King, too, the valiant one;

[1] Dhrstadyumna's son—Draupadii's nephew
[2] The Intelligent Vrsni Prince, Paandava Ally.

पुरुजित् कुन्तिभोजश्च	शैब्यश्च		नरपुंगवः ॥ ५ ॥
"Purujit Kuntibhojas'ca	S'aebyas'ca		nara-pu*m*gavahh
"Purujit,[1] Kuntibhoja, too,	S'aebya [The S'ibi Prince], as well,		(among) men, a bull;

[1] Paa*n*dava ally and brother of Kuntibhoja—Kunti's adopted father, the maternal uncle of Yudhi*s*thira

	युधामन्युश्च	विक्रान्त	उत्तमौजाश्च	वीर्यवान्
I. 6.	"Yudhaamanyus'ca	vikraanta'	Uttamaojaas'ca	Viiryavaan
	"Yudhaamanyu,[1] also,	the heroic;	Uttamaojas,[2] too,	the valiant one;

[1] Vrs*n*i Prince, Paa*n*dava Ally.
[2] A warrior Vrs*n*i Prince of Supreme Valour, Protector of Arjuna's chariot wheels

सौभद्रो	द्रौपदेयाश्च	सर्व	एव	महारथाः ॥ ६ ॥
Saobhadro [1]	Draopadeyaas'ca [2]	sarv(e)a'	eva	mahaa-rathaabh.
Saobhadra,	the Sons of Draopadii, moreover,	all	even	great charioteers.
				[slayers of ten thousand]

[1] Abhimanyu son of Arjuna by Kris*n*a's sister Subadraa.
[2] Prativindhya, son of Yudhi*s*thira, Sutasoma, son of Bhiima, S'rutakiirti or S'rutakarman, son of Arjuna, S'ataaniika, son of Nakula, S'rutasena, son of Sahadeva.

	अस्माकं	तु	विशिष्टा	ये	तान् निबोध	द्विजोत्तम ।
I. 7.	"Asmaaka*m*	tu	vis'i*st*aa'	ye	taan nibodha,	Dvija'uttama,
	"Among us,	indeed,	the most distinguished,	who(m)	these [are], learn,	O Twice-born Best,

नायका मम सैन्यस्य संज्ञाऽर्थं तान् ब्रवीमि ते ॥ ७ ॥

" Naayakaa' mama saenyasya samjn'aa'artham taan braviimi te:
" The leaders of my army— for recognition's sake, these I am telling thee:

भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।

I. 8. Bhavaan Bhiismas'ca Karnas'ca Krpas'ca samitim-jayahh
Thou [Your Highness,] Bhiisma [1] and Karna [2] and Krpa,[3] too, a battle conquerer,

[1] The Guardian Uncle. [2] Child of Kunti and Suurya [3] Son of Sage S'aradvat, Drona's brother-in-law.

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

" As'vatthaamaa Vikarnas'ca Saomadattis-tathaa'eva ca
" As'vatthaamaa,[1] Vikarna [2] as well, Saomadatti,[3] also moreover,

[1] Celibate-Warrior, Child of Krpii and Drona. [2]a Kuru Prince [2]b Son of Karna [3] Husband of Duryodhana's sister.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

I. 9. " Anye ca bahavahh S'uuraa' mat'arthe tyakta-jiivitaahh
" Others, as well, many heroes [who have] for my sake abandoned [their] lives,

I. 10 नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

" Naanaa-s'astra-praharanaahh sarve yuddha-vis'aaradaahh.
" With various weapons [for] assaulting, all in battle skilled.

I. 10.

अपर्याप्तं	तदस्माकं	बलं	भीष्माभिरक्षितम् ।
" A-paryaaptam	tat'asmaakam	balam	Bhiisma'abhi-raxitam
(1) Insufficient,	that, our	force,	by Bhiisma,[1] well-protected ;
(2) Unlimited,	[Since they had four additional divisions]		[1] the Guardian Uncle

पर्याप्तं	त्विदम्	एतेषा	बलं	भीमाभिरक्षितम् ॥ १० ॥
" Paryaaptam	tu idam	etesaam	balam	Bhiima'abhi-raxitam
(1) Sufficient	indeed this,	their	force,	by Bhiima,[1] well-protected ;
(2) Limited				[1] Vaayu's son by Kuntii.

I. 11.

अयनेषु	च	सर्वेषु	यथाभागमवस्थिताः ।
" Ayanesu	ca	sarvesu	yathaa-bhaagam-avasthitaahh
" At the approaches, of the phalanxes	too,	in all	according to division standing,
[says S'riidhara]			

भीष्ममेवाभिरक्षन्तु	भवन्तः	सर्वे	एव	हि ॥ ११ ॥
" Bhiismam- eva'abhiraxantu	Bhavantahh	sarv(e)a'	eva	hi."
" Bhiisma, especially well protect,	ye [Princes],	all	even	indeed."
	[Generals]			

	तस्य	संजनयन्	हर्षं	कुरुवृद्धः	पितामहः ।
I. 12.	Tasya	sam-janayan	harsam	Kuru-vrddhahh	Pitaa-mahahh
	For him	deeply generating	joy,	The Kuru Aged One,	Father-Grand. [Paternal grand-father]

सिंहनादं	विनद्योच्चैः	शङ्खं	दध्मौ	प्रतापवान् ॥ १२ ॥
Simha-naadam	vinadya'uccaehh	s'ankham	dadhmao	prataapavaan.
A lion's roar	sounding on high,	(his) conch	(he) blew—	the glorious one.

	ततः	शङ्खाश्च	भेर्यश्च	पणवानक-गोमुखाः ।
I. 13.	Tatahh	s'ankhaas'ca	bheryas'ca	panava'aanaka-gomukhaabh
	Then	conches and	kettledrums and	cymbals, drums, cowhorns,

सहसैवाभ्यहन्यन्त	स	शब्दस्तुमुलो	ऽभवत् ॥ १३ ॥
Sahasaa'eva'abhyahanyanta	sa'	s'abdas-tumulo'	°bhavat.
Suddenly even (were) struck [and]	that	din tumultuous	became.

	ततः	श्वेतैर्हयैर्युक्ते	महति	स्यन्दने	स्थितौ ।
I. 14.	Tatahh	s'vetaer-hayaer-yukte	mahati	syandane	sthitao
	Then,	with white horses yoked,	in the great	chariot	standing, the two,

	माधवः	पाण्डवश्चैव	दिव्यौ	शङ्खौ	प्रदध्मतुः ॥ १४ ॥
	Maa-dhavahh	Paa*n*davas'ca'eva	divyao	s'ankhao	pra-dadhmatuhh
	Laxmii's husband,[1]	and Paa*n*du's son,[2] as well, [their]	two divine	conches	a blast blew:

[1] Kr*sn*a [2] Arjuna.

	पाञ्चजन्यं	हृषीकेशो	देवदत्तं	धनंजयः ।
I. 15.	Paancajanya*m*	(1) Hrsii kes'o'	Devadattam	Dhana*m*jayahh
	The giant-boned conch	(2) Hrsiika iis'o' The Sense-thrilling Lord [Kr*sn*a blew],	the "God-given" [conch] [Indra's gift]	(by) The Wealth Conqueror [Arjuna blew];

[1] He who thrills our hairs with delight [2] The Senses' Lord.

पौण्ड्रं	दध्मौ	महाशङ्खं	भीमकर्मा	वृकोदरः ॥ १५ ॥
Pao*nd*ram	dadhmao	mahaa-s'ankha*m*	Bhiima-karmaa	Vrka'udarahh
Pao*nd*ram,	(he) blew,	the great conch,	he of fearful deeds,	the wolf-bellied one;

	अनन्तविजयं	राजा	कुन्तीपुत्रो	युधिष्ठिरः ।
I. 16.	Ananta-vijaya*m*	Raajaa	Kuntii-putro'	Yudhi*s*thirahh
	"Endless victory"	[conch], the Raajaa,	Kunti's son,	Yudhi*s*thira [blew];

[the "Battle-Fixed" whose father is Dharma or Yama, King of Death].

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

Nakulahh Sahadevas'ca Sughosa-ma*n*ipuspakao.

Nakula,* Sahadeva,† too, "Sweet-Tone" [and] "Jewel-Blossom" [conches blew].

* 4th Paa*n*du Prince with his brother, the youngest Paa*n*dava, twin sons of Maadrii, Paa*n*du's 2nd Wife, by the As'vinii Dawn Gods.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

I. 17. Kaas'yas'ca parama'isvaasahh S'ikhan*d*ii ca Mahaa-rathahh

The Prince of Banaras, as well, Supreme of Bowmen, S'ikhan*d*ii,* too, mighty charioteer;

* the woman-man, Brother of Draopadii

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

Dhrs*t*adyumno' Viraa*t*as'ca Saatyakis'ca'aparaajitahh

Dhrs*t*adyumna,[1] Viraa*t*a,[2] also, Saatyaki,[3] too, the unconquered;

[1] Drupada's son, the bold. [2] The Paa*n*dava-s' asylum in exile. [3] Yuyudhaana, Krs*n*a's charioteer

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

I. 18. Drupado' Draopadeyaas'ca sarvas'ahh, Prthivii-pate,

Drupada,[1] the sons of Draopadii,[2] too from all sides, O Earth's Lord,

[1] The Paa*n*dava-s' father-in-law. [2] See Note on I. 6.

	सौभद्रश्च	महाबाहुः		शङ्खान्	दध्मुः	पृथक् पृथक् ॥ १८ ॥
	Saobhadras'ca	Mahaa-baahuhh		S'ankhaan	dadhmuhh	prthak prthak.
	Subhadraa's Son,	the Mighty-armed,	(their)	conches	blew,	severally, severally.
	[by Arjuna, Abhimanyu]					

	स घोषो	धार्तराष्ट्राणां	हृदयानि	व्यदारयत् ।
I. 19.	Sa ghoso'	Dhaartaraastraanaam	hrdayaani	vyadaarayat
	That uproar	Dhrtaraastra's sons'	hearts	did lacerate,
		[the Kuru King (See opening of I)]		

नभश्च	पृथिवीं	चैव	तुमुलो	व्यनुनादयन् ॥ १९ ॥
Nabhas'ca	prthivium	ca'eva	tumulo	vyanunaadayan.
The sky and	the earth,	moreover,	tumultuous,	causing to resound.

	अथ	व्यवस्थितान्	दृष्ट्वा	धार्तराष्ट्रान्	कपिध्वजः ।
I. 20.	Atha	vyavasthitaan	drstvaa	Dhaartaraastraan	Kapi-dhvajahh
	Now,	standing in order,	having seen	the sons of Dhrtaraastra,	the Monkey-flagged one,
					[Arjuna]

प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

Pravrtte s'astra-sampaate dhanur-udyamya Paandavahh

When began the weapons' shower, his bow having taken, the Son of Paandu, [Arjuna]

हृषीकेशं तदा वाक्यम् इदमाह महीपते ।

I. 21. Hrsıkes'am tadaa vaakyam *idam-aaha, Mahıı-pate :

(1) To Hrsıı-kes'a then (this)* speech declared, O Earth-Lord :

[1] He who thrills with delight our hairs ;

(2) Hrsıka'ıs'a [2] The senses Lord. A Combination (Sense-thrilling Lord)

अर्जुन उवाच—

Arjuna' uvaaca :
Arjuna said :

सेनयोरुभयोर्मध्ये रथं स्थापय मे ऽच्युत ॥ २१ ॥

Senayor-ubhayor-madhye ratham sthaapaya me*, °cyuta,

(Between) the armies two midway (my)* chariot stay, O Unfallen One,

यावदेतान् निरीक्षे ऽहं योद्धुकामानवस्थितान् ।

I. 22. Yaavat'etaan nirııxe °ham yoddhu-kaamaan-avasthıtaan,

While on these earnestly gaze I —on the battle-eager ones [here] standing,

कैर्मया	सह	योद्धव्यम्	अस्मिन्	रणसमुद्यमे ॥ २२ ॥
Kaer-mayaa	saha	yoddhavyam	asmin	ra*n*a-samudyame
With whom by me	together	must be fought	in this	war uprising ;

I. 23.

योत्स्यमानानवेक्षे	ऽहं	य	एते	ऽत्र	समागताः ।
Yotsyamaanaan-ave*x*e	°ha*m*	y(e)a'	ete	°tra	sam-aagataahh
These about to fight perceive	I,	who (are)	the ones	here	together gathered,

धार्तराष्ट्रस्य	दुर्बुद्धेर्युद्धे	प्रियचिकीर्षवः ॥ २३ ॥
Dhaartaraa*st*rasya	dur-buddher-yuddhe	priya-cikiir*s*avahh.
For Dhrtaraa*st*ra's son, [Duryodhana]	the evil-minded one, in battle,	(his) pleasure doing-desirers.

संजय उवाच —
Sa*m*jaya uvaaca ·
Samjaya said

I. 24.

एवमुक्तो	हृषीकेशो	गुडाकेशेन	भारत ।
Evam-ukto'	Hrsiikes'o	(1) Gu*d*aa-kes'ena, (2) Gu*d*aaka'iis'ena	Bhaarata,
Thus addressed,	the sense-thrilling Lord,	by Gu*d*aa-kes'a,	O Son of Bharata,

[1] the curlyhaired one. [2] Gu*d*aaka'iis'a [Sleep's Master]

सेनयोरुभयोर्मध्ये	स्थापयित्वा	रथोत्तमम् ॥ २४ ॥
Senayor-ubhayor-madhye	sthaapayitvaa	ratha'uttamam
In the armies two, halfway between,	(He), having stayed	(that) chariot supreme,

I. 25.

भीष्मद्रोणप्रमुखतः	सर्वेषां	च	महीक्षिताम् ।
Bhiisma-Drona-pramukhatahh	sarvesaam	ca	mahii-xitaam
(Before) Bhiisma [and] Drona's presence [and that]	of all,	too,	of earth's rulers [Kings].

उवाच	पार्थ	पश्यैतान्	समवेतान्	कुरूनिति ॥ २५ ॥
Uvaaca,	Paartha,	pas'ya'etaan	sam-avetaan	Kuruun-iti.
(He) said,	"O Son of Prthaa,	behold these,	together gathered—	the Kuru-s," Thus [spake He.]

I. 26.

तत्रापश्यत्	स्थितान्	पार्थः	पितॄनथ	पितामहान् ।
Tatra'apas'yat	sthitaan	Paarthahh	pitrrn-atha	pitaa-mahaan
There saw	standing,	the son of Prthaa,	fathers, also	fathers-grand, [Grand-fathers]

आचार्यान्	मातुलान्	भ्रातॄन्	पुत्रान्	पौत्रान्	सखींस्तथा ॥ २६ ॥
Aacaaryaan	maatulaan	bhraatrrn	putraan	paotraan	sakhiin'tathaa
Teachers,	mother's brothers,	brothers,	sons,	grandsons,	comrades, as well,

I. 27.	श्वशुरान्	सुहृदश्चैव		सेनयोरुभयोरपि ।		
	S'vas'uraan	suhrdas'ca'eva		senayor-ubhayor-apı.		
	Fathers-ın-law,	good-hearted [well-wishers], moreover,		ın armies two, also.		
	तान्	समीक्ष्य	स	कौन्तेयः	सर्वान्	बन्धूनवस्थितान् ॥२७॥
	Taan	sam-iixya	sa ,	Kaonteyahh,	sarvaan	bandhuun-avasthıtaan,
	These	having thoroughly considered,	he,	the Son of Kuntıı,	all (hıs)	relatives near standing.

I. 28.	कृपया	परयाऽऽविष्टो	विषीदन्निदमब्रवीत् ।
	Krpayaa	parayaa'aavısto'	vısıidan'ıdam-abravııt ·
	By pıty	supreme filled,	sınking down dejected, this, he spake :

अर्जुन उवाच—
Arjuna uvaaca :
Arjuna said .

दृष्ट्वेमं	स्वजनं	कृष्ण	युयुत्सुं	समुपस्थितम् ॥ २८ ॥
Drstvaa'ımam	sva-janam,	Krsna,	yuyutsum	samupasthıtam
Having seen this [sıght],	my own people,	O Krsna,	wishing to fight,	standing near,

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

I. 29. Sidanti mama gaatraani. Mukham ca paris'usyati.

They sink down —my limbs. The mouth, too, is parched [like desert sands].

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

Vepathus'ca s'arire me roma-harsas'ca jaayate.

Trembling, as well, [is] in the body; my hair thrilling aloft, too is caused.

गाण्डीवं स्रंसते हस्तात् त्वक् चैव परिदह्यते ।

I. 30. Gaandiivam sramsate hastaat. Tvak ca'eva pari-dahyate

(The bow) Gaandiiva * slips from the hand. The skin, moreover, all over burns.

* [Brahmaa's bow—a gift to Arjuna from Agni]

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

Na ca s'aknomi'avasthaatum; bhramati'iva*ca, me manahh.

Not, too, am I able to stand: (as if) * [whirling] reels, as well my mind.

निमित्तानि च पश्यामि विपरीतानि केशव ।

I. 31. Nimittaani ca pas'yaami vipariitaani, Kes'ava.

Omens, too, I see opposed, O Glorious-haired Krsna.

न च श्रेयो ऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥
Na ca s'reyo °nupas'yaami hatvaa sva-janam-aahave.
Nor also good do I foresee, having killed my own people in battle.

न काङ्क्षे विजय कृष्ण न च राज्यं सुखानि च ।
I. 32. Na kaanxe vijayam, Krsna, na ca raajyam sukhaani ca.
Nor do I desire victory, O Dark One; nor, too, kingdom [or] pleasures, as well.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥
Kim no' raajyena, Govinda? Kim bhogaer-jiivitena vaa*
What to us [can come] by dominion, O Cow-Seeker? What by enjoyments (or)* by life itself

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
I. 33. Yesaam-arthe kaanxitam no' raajyam bhogaahi sukhaani ca
[When] those for whose sake is desired by us kingdom, enjoyments, pleasures, too,

त इमे ऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥
T(e)a' ime °vasthitaa' yuddhe praanaan'tyaktvaa dhanaani ca?
Those and these are standing in battle, their life-breaths abandoned, wealth as well?

CHAPTER I

	आचार्याः	पितरः	पुत्रास्तथैव		च	पितामहाः ।
I. 34.	Aacaaryaahh	pitarahh	putraas-tathaa'eva		ca	pitaa-mahaahh
	Teachers,	Fathers,	Sons,	so also	moreover	Fathers-grand, [Grand-fathers]

मातुलाः	श्वशुराः	पौत्राः	श्यालाः	संबन्धिनस्तथा ॥ ३४ ॥
Maatulaahh	s'vas'uraahh	paotraahh	s'yaalaahh	sam-bandhinas-tathaa
Mother's Brothers,	Fathers-in-Law,	Grandsons,	Brothers-in-Law,	close connections, as well,

	एतान्न		हन्तुमिच्छामि	घ्नतो	ऽपि	मधुसूदन ।
I. 35.	Etaan	na	hantum-icchaami	ghnato'	°pi,*	Madhu-suudana,
	These	not	to kill do I desire, (even if)*	slain,		O Demon of Intoxication Killer,

	अपि	त्रैलोक्यराज्यस्य	हेतोः	किं	नु	महीकृते ॥ ३५ ॥
	Api	trae-lokya-raajyasya	hetohh,	Kim	nu	mahii-krte ?
	Even	for the three world's kingdom's	sake.	How,	therefore,	for earth's sake ?

	निहत्य	धार्तराष्ट्रान्	नः	का	प्रीतिः	स्याज्जनार्दन ।
I. 36.	Nihatya	Dhaartaraastraan	nahh	kaa	priitihh	syaat'Jana'ardana ?
	Having slain	Dhrtaraastra's sons,	to us	what	pleasure	may [there] be, O Men Arouser [Krsna] ?

पापमेवाश्रयेदस्मान् हत्वैतान् आततायिनः ॥ ३६ ॥
Paapam eva'aas'rayet'asmaan hatvaa'etaan aatataayinahh.
Sin only would cling to us, having slain these [felons] whose bows are outstretched to kill.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
I. 37. Tasmaat'na'arhaa' vayam* hantum Dhaartaraastraan sva-baandhavaan.
Therefore (we are)* not allowed to kill Dhrtaraastra's sons (our) own relatives.

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥
Sva-janam hi katham hatvaa sukhinahh syaama, Maa-dhava ?
Our own people, indeed, how, having slain, happy may we be, O Laxmi's Husband ?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
I. 38. Yadi'api'ete na pas'yanti lobha'upahata-cetasahh
If even these [men] (do) not see— the greed-injured souls—

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥
Kula-xaya krtam dosam mitra-drohe ca paatakam,
The clan-destruction making [as] a fault, [or], against a friend, in treachery moreover a crime,

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

6 I. 39. Katham na jn'eyam-asmaabhihh paapaat'asmaat'nivartitum

How [is it] not to be known by us from (this) sin of ours to turn away—

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

Kula-xaya-krtam dosam prapas'yadbhir-Jana'ardana ?

(This) clan-destruction-making fault—[by us] the foreseeing ones, O Men Arouser ?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

I. 40. Kula-xaye pranasyanti kula-dharmaahh sanaatanaahh

In a clan's destruction perish the family Righteous Laws, Immemorial :

धर्मे नष्टे कुलं कृत्स्नम्- अधर्मोऽभिभवत्युत ॥ ४० ॥

Dharme nasto kulam krtsnam - a dharmo' °bhi-bhavati'uta.

In Righteous Law being destroyed, the clan, in its entirety, unlawfulness overcomes verily.

अधर्माभिभवात्- कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

I. 41. A-dharma'abhi-bhavaat, Krsna, pradusyanti kula-striyahh.

From unrighteousness' overprevalence, O Dark One, (they) become defiled— the clanswomen,

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥
Strisu dus*t*aasu, Vaars*n*eya jaayate var*n*a-sa*m*karahh
In women's defilement. O Son of Vrs*n*i, [The Blessing Showerer] there is born colour-caste intermingling.

I. 42. संकरो नरकायैव कुलघ्नानां कुलस्य च
Sa*m*karo' narakaaya'eva kula-ghnaanaa*m* kulasya ca,
(This) intermixture (is) for hell, even (for) the clan destroyers and for the clan too,

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥
Patanti pitaro' hi'esaa*m* lupta-pi*nda*'udaka-kriyaahh.
They fall, (the spirits of) the forefathers, verily for these lost the rice-balls, water, and rites. [The funeral offerings]

I. 43. दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
Dosaer-etae*h** kula-ghnaanaa*m* var*n*a-sa*m*kara-kaarakaehh
* By (these) misdeeds of the clan-destroyers, by (these) colour-caste intermixture makers,

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥
Utsaadyante jaati-dharmaahh kula dharmaas ca* s'aas'vataahh.
They become ruined, the caste righteous duties, (likewise)* the clan duties everlasting.

	उत्सन्न-	कुलधर्माणां	मनुष्याणां	जनार्दन ।
I. 44.	Utsanna-	kula-dharmaa*n*aa*m*	manusyaa*n*aa*m*,	Jana'ardana,
	(For the ones who have) ruined	the clan law of righteousness,	for those men,	O Men-Arouser,

नरके	नियतं	वासो	भवतीत्यनुशुश्रुम ॥ ४४ ॥
Narake	niyata*m*	vaaso'	bhavati'iti'anu-s'us'ruma.
In hell	a fixed and certain	dwelling	becomes—thus we repeatedly hear [from sacred tradition].

	अहो	बत	महत्पापं	कर्तुं	व्यवसिता	वयम् ।
I. 45.	Aho	bata	mahat-paapa*m*	kartu*m*	vyavasitaa'	vaya*m*
	Alas!	indeed,	a great sin	to commit	determined (are)	we,

यद्राज्य-	सुख-	लोभेन	हन्तुं	स्वजनमुद्यताः ॥ ४५ ॥
Yat'raajya-	sukha-	lobhena	hantu*m*	sva-janam-udyataahh.
Because by kingdom-	pleasure-	greed	to kill	our own people we (are) uprisen.

	यदि	मामप्रतीकारम्-	अशस्त्रं		शस्त्रपाणयः ।
I. 46.	Yadi	maam-apratiikaaram-	a s'astra*m*		s'astra-paa*n*ayahh
	If	me, without retaliation,	without weapon,	(they),	weapons-in-hand,

धार्तराष्ट्रा	रणे	हन्युस्तन्मे	क्षेमतरं	भवेत् ॥४६॥
Dhaartaraastraa	rane	hanyus-tat me	xemataram	bhavet.
The Dhrtaraastra-s	in battle	may slay, that, for me,	more securely comfortable	a state might be.

संजय उवाच—
Samjaya' uvaaca ·
Sanjaya said

I. 47.

एवमुक्त्वाऽर्जुनः	संख्ये	रथोपस्थ	उपाविशत् ।
Evam-uktvaa'Arjunahh	samkhye	ratha upasth(e)a'	upaavis'at,
Thus having spoken, Arjuna	in the battle	in the chariot-seat	sank down,

विसृज्य	सशरं	चापं	शोक-	संविग्न-	मानसः ॥ ४७ ॥
Visrjya	sa-s'aram	caapam	s'oka-	samvigna-	maanasahh.
Having cast away	with arrows	the bow,	with, by grief,	a violently agitated	mind.

Colophon ·

ॐ	हरिः	ओम्	तत्	सत्
A'um	Harihh !	A'um	Tat	Sat
Om !	Hari	Om !	THAT	BEING(NESS) !
[The Trinity]	[The Ravisher, Visnu]		[The Undefinable One]	

CHAPTER I

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious Blessed Song of the Upanisads,*	Of the Absolute All-One, the Science,

* [Teachings spoken at the Guru's Feet]

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे	ऽर्जुनविषादयोगो	नाम
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade	°rjuna-Visaada-Yogo'	naama
In the At-One-Ment Scripture.	in S'rii Krsna-Arjuna's converse.	"Arjuna's Dejection Yoga"	named,

प्रथमो	ऽध्याय:
prathamo'	°dhyaayahh.
the First	Discourse.

अथ द्वितीयो ऽध्यायः

Atha dvitiiyo 'dhyaayahh
Now follows the Second Discourse

संजय उवाच—
Samjaya uvaaca:
Sanjaya said:

II. I. (48)

तं	तथा	कृपयाऽऽविष्टम्-	अश्रुपूर्णाकुलेक्षणम् ।
Tam	tathaa	krpayaa'aavistam	as'ru-puurna aakula'iixanam
To him,	thus,	by pity penetrated,	with tear-filled restless eyes,

विषीदन्तमिदं	वाक्यमुवाच	मधुसूदनः ॥ १ ॥
Visiidantam-idam	Vaakyam-uvaaca,	Madhu-suudanahh :
To the dejected one, this	speech, spoke	the Madhu slayer : [The Demon of Intoxication]

श्रीभगवान् उवाच—
S'rii Bhagavaan uvaaca :
The Holy Blessed one said :

	कुतस्त्वा		कश्मलमिदं	विषमे	समुपस्थितम् ।
II. 2.	Kutas-tvaa		Kas'malam-idam*	visame	samupasthitam
(49)	Whence to thee	(this)*	lowness of spirit	in a critical strait	impending,

अनार्यजुष्टम्-	अस्वर्ग्यम्-	अकीर्तिकरम्-	अर्जुन ॥ २ ॥
An-aarya-justam-	a-svargyam-	a-kiirti-karam-	Arjuna ?
Un-aryan favoured, Ignoble	unheavenly,	infamy creating,	Arjuna ?

	क्लैब्यं	मा स्म गमः	पार्थ	नैतत्	त्वय्युपपद्यते ।
II. 3.	Klaebyam	maa sma gamahh	Paartha.	Na'etat	tvayi'upapadyate.
(50)	To a eunuch's nature	do not wholly go,	O Son of Prthaa.	Not this	in thee is fitting,

[A dig at Arjuna's year in skirts in the Court of Viraata.]

क्षुद्रं	हृदयदौर्बल्यं	त्यक्त्वोत्तिष्ठ	परंतप ॥ ३ ॥
Xudram	hrdaya-daorbalyam	tyaktvaa'uttistha,	Paramtapa !
(Thy) base	heart-weakness	having abandoned, stand up,	O Foe Consumer !

अर्जुन उवाच—
Arjuna' uvaaca·
Arjuna said:

	कथं	भीष्ममहं	संख्ये	द्रोणं	च	मधुसूदन ।
II. 4.	Katham	Bhiismam-aham	samkhye	Dronam	ca,	Madhu-suudana,
(51)	How	Bhiisma (shall) I [My great-uncle-guardian]	in battle.	Drona, [My Archer-Guru]	too,	O Intoxication-demon Slayer,

इषुभिः	प्रतियोत्स्यामि	पूजार्हावरिसूदन ॥ ४ ॥
Isubhihh	pratiyotsyaami	puujaa'arhao'ari-suudana ?
By arrows	fight against—	the veneration-deserving ones, O Enemy-Slayer ?

	गुरूनहत्वा	हि	महानुभावान्
II. 5.	Guruun-a-hatvaa	hi	mahaa'anubhaavaan
(52)	Teachers not having slain,	the indeed	noble souls,

[11+11 Meter See Chapter XI 15 et seq.]

श्रेयो	भोक्तुं	भैक्ष्यमपीह	लोके ।
S'reyo'	bhoktum	bhaexam-api'iha	loke.
Better [it is]	to eat	the beggar's crust even here	in the world.

हत्वा ऽर्थकामांस्तु गुरूनिहैव
Hatvaa'artha-kaamaan'tu guruun-iha'eva
Having slain [the ?] [our ?] wealth-desirers, indeed, the teachers, here even,

भुञ्जीय भोगान् रुधिर-प्रदिग्धान् ॥ ५ ॥
Bhunjiiya bhogaan rudhira-pradigdhaan.
I would eat foods blood-smeared.

[Another rendition gives "artha-kaamaan" as a modifier of "bhogaan," translating "foods such as wealth and desires"]

II. 6. (53)
न चैतद्विद्मः कतरन्नो गरीयो
Na ca'etat'vidmahh katarat'no' gariiyo'
Nor, too, this do we know which for us (is) more weighty: [valuable]

यद्वा जयेम यदि वा नो जयेयुः ।
Yat'vaa jayema yadi vaa* no' jayeyuhh.
That either we should conquer (or)* whoever [that wills] us should conquer.

यानेव हत्वा न जिजीविषाम-
Yaan-eva hatvaa* na jijiivisaamas-
Whom even, having slain, not would we wish to live,

एते ऽवस्थिताः	प्रमुखे	धार्तराष्ट्राः ॥ ६ ॥
Te°vasthitaahh	pramukhe	Dhaartaraas*t*raahh.
(Having slain)* those standing	before our faces,	the Sons of Dhrtaraas*t*ra.

कार्पण्यदोषोपहतस्वभावः

II. 7. Kaarpa*n*ya-dosa'upahata-sva-bhaavahh

(54) By the weak commiseration fault, wounded of my own nature,

पृच्छामि	त्वां	धर्मसंमूढचेताः ।
Prcchaami	tvaa*m*	dharma-sa*m*muu*d*ha-cetaahh
I ask	Thee,	with a duty-confused consciousness,

यच्छ्रेयः	स्यान्निश्चितं	ब्रूहि	तन्मे
Yat s'reyahh	syaat nis'cita*m**	bruuhi	tat me
Which the (decisive)* better thing	may be—	tell	that to me,

शिष्यस्ते	ऽहं	शाधि	मां	त्वा	प्रपन्नम् ॥ ७ ॥
S'isyas-te	°ham*	s'aadhi	maam	tvaa*m*	prapannam.
A disciple of thine,		teach	me— I*	to Thee	a suppliant for safety.

न हि प्रपश्यामि ममापनुद्याद्

II. 8. Na hi prapas'yaami *mama'apanudyaat'

(55) Not indeed do I foresee [what] would drive away

यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

Yat's'okam-ucchosa*n*am-indriyaa*n*aam

That grief which withers away (my)* senses,

अवाप्य भूमावसपत्नमृद्धं

Avaapya bhuumao'asapatnam-rddha*m*

Having attained in the earth an unrivalled prosperous

राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

Raajya*m* suraa*n*aam-api ca'aadhipatyam.

Kingdom, (or)* of the Gods also as well Sovereignty.

संजय उवाच—

Sa*m*jaya' uvaaca·
Sanjaya said·

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।

II. 9. Evam-uktvaa Hrsii-kes'a*m* Gu*d*aaka'iis'ahh, Para*m*tapahh,

(56) Thus having spoken to the Sense-thrilling Lord, [See I. 24] Sleep's Master, [See I. 24] the Foe Consumer,

न	योत्स्य	इति	गोविन्दम्-	उक्त्वा	तूर्ष्णीं	बभूव	ह ॥ ९ ॥
"Na	yotsy(e)a',"	iti	Govindam-	uktvaa,	tuusnim	babhuuva	ha
"Not	shall I fight,"	thus	to the Cow Seeker	having spoken,	into silence	he relapsed	verily.

II. 10.
(57)

तमुवाच	हृषीकेशः	प्रहसन्निव	भारत ।
Tam-uvaaca	Hrsii-kes'ahh	prahasan'iva,	Bhaarata,
To him said	the Sense-Thrilling Lord,	laughing merrily, teasing as it were,	O Son of Bharata,

सेनयोरुभयोर्मध्ये	विषीदन्तमिदं	वचः ॥ १० ॥
Senayor-ubhayor-madhye	visiidantam-idam	vacahh
In armies two between,	to the dejected one, this	word,

श्रीभगवान्	उवाच—
S'rii Bhagavaan	uvaaca
The Holy Blessed One	said:

II. 11.
(58)

अशोच्यानन्वशोचस्त्वं	प्रज्ञावादांश्च	भाषसे ।
A-s'ocyaan-anvas'ocas-tvam*	prajn'aa-vaadaan'ca	bhaasase.
The unbewailable one bewailest Thou:	wise (!) words, too,	thou speakest.

गतासूनगतासूंश्च	नानुशोचन्ति	पण्डिताः ॥ ११ ॥
Gata'asuun-agata'asuun'ca	na'anus'ocanti	Panditaahh.
[Whether] gone the vital life-breaths or not gone the life-breaths as well,	not do they mourn,	the learned ones.

II. 12.
(59)

न	त्वेवाहं	जातु	नासं	न त्वं	नेमे	जनाधिपाः ।
Na	tu'eva'aham	jaatu	na'aasam	na tvam	na ime	jana'adhipaahh.
Never	indeed even I	at all	did not exist,	nor thou,	nor these	creature-lords. [rulers]

न	चैव	न	भविष्यामः	सर्वे	वयमतः	परम् ॥ १२ ॥
Na	ca'eva	na*	bhavisyaamahh	sarve	vayam-atahh	param.
Nor	moreover	shall we (not)*	be existent,	all	of us, from this (time)	on beyond.

II. 13.
(60)

देहिनो	ऽस्मिन्	यथा	देहे	कौमार	यौवनं	जरा ।
Dehino'	ᵒsmin	yathaa*	dehe	kaomaaram	yaovanam	jaraa
(Just as)* for the body dweller	in this		body,	childhood,	youth,	old age (occurs),

तथा	देहान्तरप्राप्तिर्धीरस्तत्र	न	मुह्यति ॥ १३ ॥
Tathaa	deha'antara*-praaptir-dhiras-tatra	na	muhyati.
So	(another)* body obtaining, the determined one in that event	does not	become confused.

	मात्रास्पर्शास्तु	कौन्तेय	शीतोष्णसुखदु:खदा: ।
II. 14.	Maatraa-spars'aas tu,	Kaonteya,	s'iita usna-sukha-duhkha-daahh
(61)	Material contacts, verily,	O Son of Kuntii,	—of cold, heat, pleasure, sorrow, the givers,
	आगमापायिनो	ऽनित्यास्तांस्तितिक्षस्व	भारत ॥ १४ ॥
	Aagama'apaayino'	°nityaas-taan'titixasva,	Bhaarata.
	Coming near and vanishing,	inconstant- these endure patiently,	O Thou of Bharata s Race.

	यं	हि	न	व्यथयन्त्येते		पुरुषं	पुरुषर्षभ ।
II. 15.	Yam	hi	na	vyathayanti'ete*		Purusam,	Purusa rsabha,
(62)	Whom,	indeed, (these)*	do not	distress,	(that)	man,	O Man-Bull,

समदु:खसुखं	धीरं	सो	ऽमृतत्वाय	कल्पते ॥ १५ ॥
Sama-duhkha-sukham	dhiiram	so'	°mrtatvaaya	kalpate.
The same in woe and weal	determined,	he	for immortality's nectar	is fit [formed]

	नासतो	विद्यते	भावो	नाभावो	विद्यते	सत: ।
II. 16.	Na a-sato	vidyate	bhaavo'	Na'a-bhaavo'	vidyate	satahh.
(63)	Never for the non-existent	is there	being,	never non-being	is there	for the existent.

	उभयोरपि	दृष्टो	ऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥
	Ubhayor-api	drsto'	°ntas-tu'anayos-tattva-dars'ibhihh.
	Of the two also (has been)	seen	the ultimate, verily, of these by the Reality Seers.

	अविनाशि	तु	तद्विद्धि	येन	सर्वमिदं	ततम् ।
II. 17.	A-vinaas'i	tu	tat'viddhi	yena	sarvam-idam	tatam.
(64)	As imperishable,	verily	that know	by which	all this [world]	is spread out. [as on a loom.]

	विनाशमव्ययस्यास्य	न	कश्चित्कर्तुमर्हति ॥ १७ ॥
	Vinaas'am-avyayasya'asya*	na	kas'cit-kartum- arhati.
	The ruin (of this)* undiminishable,	never	(is) anyone to accomplish able.

	अन्तवन्त	इमे	देहा	नित्यस्योक्ताः	शरीरिणः ।
II. 18.	Antavanta'	ime	dehaa'	nityasya'uktaahh*	s'ariirinahh
(65)	"As having an end" (are called)*	these	bodies	belonging to the constant	embodied one,

अनाशिनो	ऽप्रमेयस्य	तस्माद्युध्यस्व	भारत ॥ १८ ॥
A-naas'ino	°prameyasya.	Tasmaat'yudhyasva,	Bhaarata !
Indestructible,	immeasurable.	Therefore, fight,	O Son of Bharata Race !

II. 19. (66)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
Ya enam vetti hantaaram yas'ca'enam manyate hatam
Who against this one knows [himself] (as) slayer, who, moreover, (himself) thinks (as) slain;

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥
Ubao tao na vijaaniito'. Na'ayam hanti na hanyate.
Both of these do not know. Nor does this one slay, nor is he slain.

II. 20. (67) (11+11 rhythm) See XI 15.

न जायते म्रियते वा कदाचिद्
Na jaayate mriyate vaa* kadaacit',
Nor is he born, (nor) * does he die at any time,

नायं भूत्वा भविता वा न भूयः ।
Na ayam bhuutvaa bhavitaa vaa* na bhuuyahh.
Nor, this one having become, will he be never again

अजो नित्य शाश्वतो ऽय पुराणो
Ajo' nityahh, s'aas'vato' °yam, puraano'
Unborn, constant, perpetual, this, the Ancient One,

न हन्यते हन्यमाने शरीरे ॥ २० ॥
Na hanyate hanyamaane s'ariire
Is not killed in the slaying of the body.

II. 21. (68)

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
Veda'avinaas'inam nityam *ya' enam-ajam-avyayam
(Who)* knows the indestructible one, constant, this the unborn, unwaning,

कथं स पुरुषः पार्थ
Katham sa' purusahh, Paartha?
How can that man [slay], O Son of Prthaa?

कं घातयति हन्ति कम् ॥ २१ ॥
Kam ghaatayati hanti kam?
Whom does he cause to be slain (and) slays whom?

II. 22. (69) (11 + 11 metre) See XI. 15

वासांसि जीर्णानि यथा विहाय
Vaasaamsi jiirnaani yathaa* vihaaya
(As)* garments wornout having cast away,

नवानि गृह्णाति नरोऽपराणि ।
Navaani grhnaati naro'*°paraani*
(A man)* (other)* new ones seizes,

तथा शरीराणि विहाय जीर्णा-
Tathaa s'ariiraani vihaaya jiirnaani'
-So bodies having cast away, worn-out,

अन्यानि संयाति नवानि देही ॥ २२ ॥
Anyaani sa*m*yaati navaani dehii.
Into others proceeds he, into new ones, he, the embodied one.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
II. 23. Na ena*m* chindanti s'astraa*n*i. Na'ena*m* dahati Paavakahh.
(70) Not this cleave weapons. Not this burns Fire.

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥
Na ca'ena*m* kledayanti'aapo' na s'osayati maarutahh.
Nor, too, this do wet the waters ; nor [this] dries up the wind.

अच्छेद्योऽयम् अदाह्यो ऽयम् अक्लेद्यो ऽशोष्य एव च ।
II. 24. A-cchedyo °yam a-daahyo' °yam a-kledyo' °s'osya eva ca
(71) Uncleavable this, unburnable this, unwettable, undryable, even too,

नित्यः सर्वगतः स्थाणुरचलो ऽयं सनातनः ॥ २४ ॥
Nityahh, sarvagatahh, sthaa*n*ur-a-calo' °ya*m* sanaatanahh.
Constant, everywhere pulsing, stable, un-moving, this, the Immemorial.

अव्यक्तो ऽयम् अचिन्त्यो ऽयम् अविकार्यो ऽयम् उच्यते ।

II. 25. Avyakto °yam, a-cintyo' °yam, a-vikaaryo' °yam ucyate

(72) "Unmanifest this, unthinkable this, unchangeable this,'; (it) is said (to be.)

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Tasmaat'evam viditvaa'enam na'anus'ocitum-arhasi.

Therefore, thus having known Him, not to mourn shouldst thou do.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

II. 26. Atha ca'enam nitya-jaatam nityam vaa' manyase mrtam*

(73) Now, (even though)* likewise Him, constantly born (or) constantly (dying)' thou thinkest,

तथाऽपि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

(Tathaa'api)* tvam, Mahaa-baaho, na'enam s'ocitum-arhasi

Thou, O Great-Armed One, not over Him to mourn dost it behove (thee).

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

II. 27. Jaatasya hi dhruvo' mrtyur-dhruvam janma mrtasya ca.

(74) For the born indeed certain is death; certain (is) birth (for) the dead as well.

	तस्मादपरिहार्ये	ऽर्थे	न	त्वं	शोचितुमर्हसि ॥ २७ ॥
	Tasmaat'aparihaarye	°rthe	na	tvam	s'ocitum-arhasi.
	Therefore, for the unavoidable's	sake,	not	thou	to mourn shouldst do.

	अव्यक्तादीनि	भूतानि	व्यक्तमध्यानि	भारत ।
II. 28	A-vyakta'aadiini	bhuutaani;	vyakta-madhyaani,	Bhaarata,
(75)	Unmanifest in their beginnings	(are) beings;	manifest at their midmost point,	O Thou of Bharata's Race;
	अव्यक्तनिधनान्येव	तत्र	का	परिदेवना ॥ २८ ॥
	A-vyakta-nidhanaani'eva.	Tatra,	kaa	paridevanaa?
	Unmanifest in dissolution also.	There,	what (room)	for lamentation?

	आश्चर्यवत्पश्यति	कश्चिदेनम्
II. 29.	Aas'caryavat-pas'yati	kas'cit enam,
(76)	As marvellous sees	someone Him;

(11+11 Rhythm)
See XI. 15

आश्चर्यवद्वदति	तथैव	चान्यः ।
Aas'caryavat'vadati	tathaa'eva	ca'anyahh,
As wonderful speaks	so, moreover,	another,

आश्चर्यवच्चैनमन्यः	श्रृणोति	
Aas'caryavat'ca'enam-anyahh	s'rnoti,	
As astonishing, too, Him another	hears ;	

श्रुत्वाऽप्येनं	वेद	न	चैव		कश्चित् ॥ २९ ॥
S'rutvaa'api'enam	veda	na*	ca'eva		kas'cit.
Having heard, even Him	knows		moreover	(no)*	one.

	देही	नित्यमवध्यो	ऽयं	देहे	सर्वस्य	भारत ।
II. 30.	Dehii	nityam-a-vadhyo'	'yam*	dehe	sarvasya,	Bhaarata.
(77)	(This)* body-dweller (is) constantly unslayable			in the body	of all,	O Son of the Bharata Line.

तस्मात्	सर्वाणि	भूतानि	न	त्वं	शोचितुमर्हसि ॥ ३० ॥
Tasmaat	sarvaani	bhuutaani	na	tvam	s'ocitum arhasi.
Therefore,	over all	beings,	never	thou	to mourn shouldst do.

	स्वधर्ममपि	चावेक्ष्य	न	विकम्पितुमर्हसि ।
II. 31.	Sva-dharmam-api	ca'avexya	na	vikampitum-arhasi.
(78)	To thine own duty further	also looking,	never	to tremble shouldst thou do.

धर्म्याद्धि युद्धाच्छ्रेयो ऽन्यत् क्षत्रियस्य न विद्यते ॥ ३१ ॥
Dharmyaat'hi* yuddhaat's'reyo °nyat* xatriyasya na vidyate.
(Indeed)* than righteous war better [fortune] for warrior (knightly) no (other thing)* exists.

II. 32.
(79)
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
Yadrcchayaa ca'upapannam svarga-dvaaram-apaavrtam,
[If] of its own accord, too, [there comes] the happening of heaven's gateway disclosing,

सुखिन: क्षत्रिया: पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥
Sukhinahh xatriyaahh, Paartha, labhante yuddham-iidrs'am.
Happy the (knightly) warriors, O Son of Prthaa, who obtain (for themselves) a battle like this.

II. 33.
(80)
अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
Atha cet-tvam-imam dharmyam samgraamam na karisyasi
Now, if thou this righteous battle willst not do,

तत: स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥
Tatahh sva-dharmam kiirtim ca hitvaa paapam-avaapsyasi.
Then thine own duty, fame too, having cast away, sin thou willst obtain.

II. 34.
(81)

अकीर्तिं	चापि	भूतानि	कथयिष्यन्ति	ते	ऽव्ययाम् ।
A-kiirtim*	ca api	bhuutaani	kathayisyanti	te	°vyayaam.
	Moreover,	beings	will relate	thine	undiminishing (infamy)*.

संभावितस्य	चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥			
Sambhaavitasya	ca'akiirtir-maranaat'atiricyate.			
For the honourable,	too, infamy,	[more] than death,	leaves behind a too vast emptiness.	

II. 35.
(82)

भयाद्रणादुपरतं	मंस्यन्ते	त्वां	महारथाः ।
Bhayaat'ranaat'uparatam	mamsyante	tvaam	mahaa-rathaahh,
From fear from battle withdrawn	they will deem	thee—	the Great Charioteers,

येषां	च	त्वं	बहुमतो	भूत्वा	यास्यसि	लाघवम् ॥ ३५ ॥
Yesaam	ca	tvam	bahu-mato'	bhuutvaa	yaasyasi	laaghavam.
By whom,	too,	thou	- much thought of	having been,	wilt become [a thing of]	levity,

II. 36.
(83)

अवाच्यवादांश्च	बहून्	वदिष्यन्ति	तवाहिताः ।
A-vaacya-vaadaan'ca	bahuun	vadisyanti	tava'ahitaahh,
Unspeakable words, as well,	many	will they say—	thine ill-wishers,

	निन्दन्तस्तव	सामर्थ्यं	ततो	दुःखतरं	नु	किम् ॥ ३६ ॥
	Nindantas tava	saamarthyam.	Tato'	duhkhataram	nu	kim ?
	Deprecating thy	capacity.	Than that	more grievous	indeed	(is) what ?

	हतो	वा	प्राप्स्यसि	स्वर्गं	जित्वा	वा	भोक्ष्यसे	महीम् ।
II. 37.	Hato'	vaa*	praapsyasi	svargam	jitvaa	vaa*	bhoxyase	mahiim.
(-3)	(Either)* slain		thou shalt reach	heaven (or)*	having conquered		thou wilt enjoy	earth.

	तस्मादुत्तिष्ठ	कौन्तेय	युद्धाय	कृतनिश्चयः ॥ ३७ ॥
	Tasmaat uttistha,	Kaonteya,	yuddhaaya	krta-nis'cayahh.
	Therefore, stand up,	O Son of Kuntii,	for battle	made (thy) decision.

	सुखदुःखे	समे	कृत्वा	लाभालाभौ	जयाजयौ ।
II. 38	Sukha duhkhe	same	krtvaa	laabha'a-laabhao	jaya ajayao,
(85)	Pleasure and sorrow,	the same	having made,	gain and non gain,	victory and non-victory,

	ततो	युद्धाय	युज्यस्व	नैवं	पापमवाप्स्यसि ॥ ३८ ॥
	Tato'	yuddhaaya	yujyasva.	Na evam	paapam-avaapsyasi.
[As well],	then	for battle,	gird thee	Not thus	evil wilt thou incur.

	एषा	ते	ऽभिहिता	सांख्ये	बुद्धियोंगे	त्विमां	शृणु ।
II. 39.	Esaa	te	°bhihitaa	Saa*m*khye	Buddhir-yoge	tu'imaa*m*	s'r*n*u,
(86)	This	to thee	is declared	in the Saankhya system. [of enumeration knowledge]	In intuitive understanding At-One-ment yoga	verily this	hear,

बुद्ध्या	युक्तो	यया	पार्थ	कर्मबन्धं	प्रहास्यसि ॥ ३९ ॥
Buddhyaa	yukto'	yayaa,	Paartha,	karma-bandha*m*	prahaasyasi.
With understanding	linked,	by which,	O Son of Prthaa,	action-bondage,	thou shalt forsake.

	नेहाभिक्रमनाशो	ऽस्ति	प्रत्यवायो	न	विद्यते ।
II. 40.	Na'iha'abhikrama-naas'o	°sti.	Pratyavaayo'	na	vidyate.
(87)	Not here [thy] near approach's loss	is there. [Here]	retrogression	does not	exist

स्वल्पमप्यस्य	धर्मस्य	त्रायते	महतो	भयात् ॥ ४० ॥
Svalpam-api'asya	dharmasya	traayate	mahato'	bhayaat.
A little also of this	righteousness	protects	from great	fear.

	व्यवसायात्मिका	बुद्धिरेकेह	कुरुनन्दन ।
II. 41.	Vyavasaaya'aatmikaa	buddhir-ekaa'iha,	Kuru-nandana.
(88)	The resolute-formed	understanding (is) one-(pointed) here,	O Kuru Rejoicer.

बहुशाखा ह्यनन्ताश्च बुद्धयो ऽव्यवसायिनाम् ॥ ४१ ॥
Bahu-s'aakhaa' hı an-antaas'ca buddhayo' °vyavasaayınaam.
Many-branched, ındeed wıthout end as well, (are) the understandıngs of the ırresolute,

II. 42. (89)
यामिमा पुष्पिता वाचं प्रवदन्त्यविपश्चितः ।
*Yaam-ımaam puspıtaam vaacam pravadantı'avıpas'cıtahh
This florıd speech (that whıch)* forth-speak the unınspıred,

वेदवादरता: पार्थ नान्यदस्तीति वादिन: ॥ ४२ ॥
Veda-vaada-rataahh, Paartha, na'anyat'astı ıtı vaadınahh.
The Vedıc-word-rejoıcers, O Son of Prthaa, "Not anythıng [but thıs] ıs there," thus (are they) the sayers.

II. 43. (90)
कामात्मान: स्वर्गपरा जन्मकर्मफलप्रदाम् ।
Kaama'aatmaanahh svarga-paraa' janma-karma-phala-pradaam,
The cravıng selves, wıth heaven the ultımate goal, bırth-actıon-fruıt offerıng,

क्रियाविशेषबहुला भोगैश्वर्यगतिं प्रति ॥ ४३ ॥
Krıyaa-vıs'esa-bahulaam bhoga'aes'varya-gatım pratı*.
(Wıth) rıtes dıstınctıve and many, (towards)* the enjoyment-lordshıp course [they go].

भोगैश्वर्यप्रसक्तानां तया ऽपहृतचेतसाम् ।

II. 44. Bhoga'aes'varya-prasaktaanaa*m* tayaa'apahrta-cetasaam
(91) In the enjoyment-lordship of these completely attached ones, by that carried away the conscious soul,

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

Vyavasaaya'aatmikaa buddhihh samaadhao na vidhiyate.
The resolute-formed understanding in rapt contemplation is not settled.

त्रैगुण्य- विषया वेदा निस्त्रैगुण्यो भवार्जुन ।

II. 45. Trae-gu*n*ya- visayaa' vedaa' Nis-trae-gu*n*yo' bhava'Arjuna.
(92) The three qualities are the subject [of the] Vedas. Without (these) three attributes, do thou become, Arjuna,

निर्द्वंद्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

Nir-dva*m*dvo' nitya-sattva-stho' Nir-yoga-*x*ema' Aatma-vaan.
Without duality, constant in harmony fixed, without uniting nor securing, Self-full.
Cf. IX 22. Without [desire for] acquisition or security.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

II. 46. Yaavaan-artha' udapaane sarvatahh sa*m*pluta'udake
(93) (1) As much use (is there) in water-conservation in an everywhere flooded-over water-place,
(2) As much use „ for a reservoir with from all sides flooding in water,

तावान्	सर्वेषु	वेदेषु	ब्राह्मणस्य	विजानतः ॥ ४६ ॥
Taavaan	sarvesu	vedesu	braamha*n*asya	vijaanatahh.
So much [is there] in all		the Vedas	for the Braahma*n*a	of superior knowledge.

II. 47.
(94)

कर्मण्येवाधिकारस्ते	मा	फलेषु	कदाचन ।
Karma*n*i'eva'adhikaaras-te	maa	phalesu	kadaacana.
In action only [is there] a right of thine	never in (its)	fruits	at any time.

मा	कर्मफलहेतुर्भूर्मा	ते	सङ्गो	ऽस्त्वकर्मणि ॥ ४७ ॥
Maa	karma-phala-hetur-bhuur.' Maa	te	sango'	°stu'a-karma*n*i.
Let not (there be)* an action (for) fruit motive.	Nor (let)	thy	attachment	be in inaction.

II. 48.
(95)

योगस्थः	कुरु कर्माणि	सङ्गं	त्यक्त्वा	धनंजय ।
Yoga-sthahh	kuru karmaa*n*i,	sanga*m*	tyaktvaa,	Dhana*m*jaya.
In At-One-ment yoga fixed,	perform actions,	attachment	having abandoned,	O Wealth Conquerer.

सिद्ध्यसिद्ध्योः	समो	भूत्वा	समत्वं	योग	उच्यते ॥ ४८ ॥
Siddhi'a-sidhyohh	samo'	bhuutvaa,	samatva*m*	yoga'	ucyate.
In success (and) non-success	the same	having become,	equability	as At-One-ment yoga	is said (to be).

II. 49. (96)

दूरेण	ह्यवरं	कर्म	बुद्धियोगाद्धनंजय ।
Duure*n*a	hi'avara*m*	karma	buddhi-yogaat Dhana*m*jaya.
By far	indeed lower is	action	than intuitive understanding's At-One-ment, O Wealth Conquerer.

बुद्धौ	शरणमन्विच्छ	कृपणाः		फलहेतवः ॥ ४९ ॥
Buddhao	S'ara*n*am-anviccha.	Krpa*n*aahh		phala-hetavahh
In intuitive understanding	refuge seek.	Pitiable	(are)	the fruit-motivated.

II. 50. (97)

बुद्धियुक्तो	जहातीह	उभे	सुकृतदुष्कृते ।
Buddhi-yukto'	jahaati'iha	ubhe	sukrta-duskrte.
The intuitive-understanding united one	foregoes here [in this world]	both	good (and) evil actions.

तस्माद्योगाय	युज्यस्व	योगः	कर्मसु		कौशलम् ॥ ५० ॥
Tasmaat'yogaaya	yujyasva.	Yogahh	karmasu		kaos'alam.
Therefore to At-One-ment	be united.	At-One-ment	in action	(is)	skill.

II. 51. (98)

कर्मजं	बुद्धियुक्ता	हि	फलं	त्यक्त्वा	मनीषिणः ।
Karma-ja*m**	buddhi-yuktaa'	hi	phalam	tyaktvaa	manuusi*n*ahh,
(action-born)*	To Intuitive Understanding at-one'd, To Aatmaa's veil]	indeed	fruit	having abandoned,	the thoughtful ones,

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

Janma-bandha-vinirmuktaah padam gacchanti'an-aamayam
The birth-bondage-loosened ones, the goal achieve they—[that spot] free from pain

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

II. 52. Yadaa te* moha-kalilam buddhir-vyatitarisyati,
(99) When* [a dark tunnel] of unconsciousness impenetrable (thy)* understanding shall have traversed.

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

Tadaa gantaasi nirvedam s'rotavyasya s'rutasya ca
Then thou shalt go to satiety of what should be heard, of what has been heard, as well,

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

II. 53. S'ruti-vipratipannaa te yadaa* sthaasyati nis'calaa
(100) (When)* by [1] scriptural texts mutually contradicting, thy (understanding)** shall stand stock-still.
[2] doctrinal

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

Samaadhao'acalaa buddhis-**tadaa yogam-avaapsyasi.
In absorbed contemplation unwavering, then At-One-ment thou shalt attain.

अर्जुन उवाच—
Arjuna' uvaaca:
Arjuna said·

	स्थितप्रज्ञस्य	का भापा	समाधिस्थस्य	केशव ।
II 54.	Sthita-prajn'asya	kaa bhaasaa	samaadhi-sthasya,	Kes'ava ?
(101)	Of the steadfast-minded one,	what description [is there],	of this contemplation-fixed one,	O Lord of the Glorious Hair ?

स्थितधीः	किं प्रभाषेत	किमासीत	व्रजेत किम् ॥ ५४ ॥
Sthita-dhiihh	kim prabhaaseta,*	kim-aasiita,	vrajeta kim ?
The firm intentioned one,	how may he converse,	how may he sit,	he proceeds how ?

श्रीभगवान् उवाच—
S'rii Bhagavaan uvaaca:
The Holy Blessed one said·

	प्रजहाति	यदा	कामान्	सर्वान्	पार्थ	मनोगतान् ।
II. 55.	Prajahaati	Yadaa*	kaaman	sarvaan,	Paartha,	mano'gataan
(102)	(When)* completely one forsakes		cravings	all,	O Son of Prthaa,	mind-absorbed, concealed; [lit, "mind-gone"]

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥
Aatmani'eva'aatmanaa tus*t*ahh. sthita-prajn'as-tadaa'ucyate.
In the Self, only, by the Self, content, "the steadfast-minded one," then is one said (to be).

II. 56. दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
(103) Du*h*khesu'anudvigna-manaahh sukhesu vigata-sprhahh*
In sorrows the unagitated-minded-one, in pleasures, the desire-departed one,

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥
Viita-raaga-bhaya-krodhahh sthita-dhiir-munir-ucyate.
Scattered passion, fear, anger, the firm-intentioned one, "a silent sage" is said (to be).

II. 57. यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
(104) Yahh sarvatra'an-abhisnehas-tat-tat-praapya, s'ubha'a-s'ubham
He who everywhere is not over-attached, such and such having obtained, the auspicious and unauspicious, [the bright and non-bright]

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥
Na'abhinandati, na dves*t*i tasya prajn'aa pratis*t*hitaa
Neither does he exult, nor does he repel, his judgment is well-established.

	यदा	संहरते	चायं	कूर्मो	ऽङ्गानीव	सर्वशः ।
II. 58.	Yadaa	samharate[+]	*ca'ayam	kuurmo'	°ngaani'iva	sarvas'ahh
(105)	When	(again)*	(as) does this	tortoise	[its] limbs, as it were,	from all sides,

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य	प्रज्ञा	प्रतिष्ठिता ॥ ५८ ॥
Indriyaam'indrya'arthebhyas-tasya	prajn'aa	pratisthitaa.
(He draws together)* senses from sense objects, his	judgment	is well-established,

	विषया	विनिवर्तन्ते	निराहारस्य	देहिनः ।
II. 59.	Visayaa'	vinivartante	nir-aahaarasya	dehinahh,
(106)	Objects of senses	turn back	from the foodless	body-dweller,

रसवर्जं	रसो	ऽप्यस्य	परं	दृष्ट्वा	निवर्तते ॥ ५९ ॥
Rasa-varjam.	Raso	°pi'asya	param	drstvaa	nivartate.
Savour-relish the exception.	Relish	also for him,	the Beyond	having seen,	retreats.

	यततो	ह्यपि	कौन्तेय	पुरुषस्य	विपश्चितः ।
II. 60.	Yatato'	hi'api,	Kaonteya,	purusasya	vipas'citahh
(107)	Of the striving one,	indeed even,	O Son of Kuntii,	of the man,	of the inspired one,

	इन्द्रियाणि	प्रमाथीनि		हरन्ति	प्रसभं	मनः ॥ ६० ॥
	Indriyaam	pramaathini		haranti	prasabham	manahh.
	The senses	violently churning about		carry away	forcibly	the mind

	तानि	सर्वाणि	संयम्य	युक्त	आसीत	मत्परः ।
II. 61.	Taani	sarvaani	samyamya,	yukta'	aasiita	mat-parahh.
(108)	Them	all	having restrained,	the Attuned One	should sit,	Me his Goal Beyond,

वशे	हि	यस्येन्द्रियाणि		तस्य	प्रज्ञा	प्रतिष्ठिता ॥ ६१ ॥
Vas'e	hi	yasya'indriyaani		tasya	prajn'aa	pratisthitaa.
Under control,	verily,	whose senses	(are),	his	judgment (is)	well-established.

	ध्यायतो	विषयान्	पुंसः	सङ्गस्तेषूपजायते ।
II. 62.	Dhyaayato	visayaan	pumsahh*	sangas-tesu'upa-jaayate.
(109)	For (the man)* meditating	on the sense objects,		intimacy in them in addition is born.

सङ्गात्	संजायते	कामः	कामात् क्रोधो	ऽभिजायते ॥ ६२ ॥
Sangaat	samjaayate	kaamahh.	Kaamaat krodho	'bhijaayate.
From intimacy	well born is	craving.	From craving, wrath	is bred.

II. 63. (110)

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
Krodhaat'bhavatı sa*m*mohahh. Sa*m*mohaat smrtı-vıbhramahh.
From anger becomes stupor. From stupor is memory's fallıng away.

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ६३ ॥
Smrtı-bhra*m*s'aat' buddhı-naas'o' buddhı-naas'aat pra*n*as'yatı.
From memory's fallıng away intuitive understanding's destruction [is accomplished.] From understanding's ruin (man)* is lost.

II. 64. (111)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
Raaga-dvesa-vıyuktaes-tu vısayaan-indrıyaes'caran
By attraction-repulsion dısjoined, ındeed, among sense objects, by the senses moving [experiencing].

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
Aatma-vas'yaer-vıdheya'aatmaa prasaadam-adhıgacchatı.
By the Self-controlled (senses)*, the well-governed Self translucent serenity approaches.

II. 65. (112)

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
Prasaade sarva-du*h*khaanaa*m* haanır-asya'upa jaayate.
In limpid tranquillity all sorrows' destruction for him in addition is born.

प्रसन्न-	चेतसो	ह्याशु	बुद्धिः	पर्यवतिष्ठते ॥ ६५ ॥
Prasanna-	cetaso'	hi'aas'u	buddhihh	paryavatisthate.
To the bright pellucid	soul,	indeed quickly	the understanding	in every way becomes steady.

II. 66. (113)

नास्ति	बुद्धिरयुक्तस्य	न	चायुक्तस्य	भावना ।
Na'asti	buddhir-a-yuktasya,	na	ca'a-yuktasya	bhaavanaa;
Nor is there	intuitive understanding for the unharmonized one;	nor	too for the unharmonized	meditation;

न	चाभावयतः	शान्तिरशान्तस्य	कुतः	सुखम् ॥ ६६ ॥
Na	ca'a-bhaavayatahh	s'aantir A-s'aantasya	kutahh	sukham?
Nor	too for the non-meditating one	peace For the unpeaceful one,	whence	[comes] happiness?

II. 67. (114)

इन्द्रियाणां	हि	चरतां	यन्मनो	ऽनुविधीयते ।
Indriyaanaam	hi	carataam	yat mano	°nuvidhiiyate
Among the senses	indeed	roaming,	that which the mind	conforms to,

तदस्य	हरति	प्रज्ञां	वायुर्नावमिवाम्भसि ॥ ६७ ॥
Tat'asya*	harati	prajn'aam	vaayur-naavam-iva'ambhasi.
That	carries away (his)*	judgment (like)*	wind a ship, on the water.

	तस्माद्यस्य	महाबाहो	निगृहीतानि	सर्वशः ।
II. 68.	Tasmaat'yasya,	Mahaa-baaho,	nigrhiitaani	sarvas'abh
(115)	Therefore, to whom,	O Great Armed,	restrained	everywhere [are]

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य	प्रज्ञा	प्रतिष्ठिता ॥ ६८ ॥
Indriyaam'indriya'arthebhyas-tasya	prajn'aa	pratisthitaa.
His senses from sense objects, his	judgment	is well established.

	या	निशा	सर्वभूतानां	तस्यां	जागर्ति	संयमी ।
II. 69.	Yaa	nis'aa	sarva-bhutaanaam	tasyaam	jaagarti	samyamii.
(116)	That which	(is) night	for all creatures,	in that	wakes	the thoroughly restrained one.

यस्यां	जाग्रति	भूतानि	सा	निशा	पश्यतो	मुनेः ॥ ६९ ॥
Yasyaam	jaagrati	bhuutaani	saa	nis'aa	pas'yato	munehh.
That in which	wake	creatures,	that (is)	night	for the seeing	silent sage.

II. 70.
(117)

(11+11 Rhythm
See XI. 15)

आपूर्यमाणमचलप्रतिष्ठं
Aapuuryamaa*n*am-acala-pratis*tham*
(As)* ever being filled, (yet) unstirring and stable,

समुद्रमापः प्रविशन्ति यद्वत् ।
samudram-aapahh pravis'anti yadvat*
into the ocean, waters enter,

तद्वत्कामा यं प्रविशन्ति सर्वे
Tadvat-kaamaa' yam* pravis'anti sarve*
So (he into whom all)* cravings enter

स शान्तिमाप्नोति न कामकामी ॥ ७० ॥
sa' s'aantim-aapnoti, na kaama-kaamii.
he peace attains— not craving-cravers.

II. 71.
(118)

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
Vihaaya kaamaan yahh** sarvaan* pumaan'carati nihh-sprhahh
Having abandoned (all)* craving, (such)** a man wanders, (the one) without desire.
[through experience].

निर्ममो	निरहंकारः	स	शान्तिमधिगच्छति ॥ ७१ ॥
Nir-mamo',	nir-ahamkaarahh,	sa'	s'aantim-adhigacchati.
Without "mineness,"	without the I-making urge,	he	peace approaches.

II. 72.
(119)

एषा	ब्राह्मी	स्थितिः	पार्थ	नैनां	प्राप्य	विमुह्यति ।
Esaa	braamhii	sthitihh,	Paartha;	na'enaam	praapya	vimuhyati.
This (is) the	Absolute	All-One state,	O Son of Prthaa,	not this	having obtained,	a man faints away.

स्थित्वाऽस्यामन्तकाले	ऽपि	ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥
Sthitvaa'asyaam-anta-kaale	°pi,	Bramha-nir-vaanam-rcchati.
Having been established in this in the end of [his]	time as well,	the All-One's Ecstatic Bliss he attains, [merged in the storm's still heart, blown therein by mighty winds]

NOTE: "Nir-vaanam" literally means "without blowing" from the root "Vaa" which with "nir" means to "cease to blow." Derived meaning is "blown-out" or "extinguished" which has given rise to the doctrine of "Nirvaana" as the "annihilation of consciousness" on the one hand or "absorption into the All-One's bliss" on the other. The Chinese glyph for "negation" is a bird flying upward.

	ॐ	हरिः	ओम्	तत्	सत्
	A'um	Harihh!	A'um	Tat	Sat,
Colophon:	Om!	Hari	Om!	THAT!	BEING(NESS)!
		[The Ravisher, Visnu]	[The Trinity]	[The undefinable one]	

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisads;	of the Absolute All-One, the Science

[Inner Teachings spoken at the Guru's Feet.]

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे	सांख्ययोगो	नाम
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade	"Saamkhya-yogo"	naama
In the At-One-ment Scripture;	in S'rii Krsna-Arjuna's converse;	"The Enumeration At-One-ment Yoga"	named,

द्वितीयो	ऽध्यायः
dvitiiyo'	'dhyaayahh.
the Second	Discourse.

अथ	तृतीयो	ऽध्यायः
Atha	Trtiiyo'	°dhyaayahh
Now follows	the third	Discourse

अर्जुन उवाच—
Arjuna' uvaaca :
Arjuna said .

III. 1.	ज्यायसी	चेत्कर्मणस्ते	मता	बुद्धिर्जनार्दन ।		
(120)	Jyaayasii	cet* karmaṇas-te	mataa	buddhir-Janaardana,		
	(If)* superior	than action by Thee	is deemed	intuitive understanding, O Men Arouser,		
	तत्किं	कर्मणि	घोरे	मां	नियोजयसि	केशव ॥ १ ॥
	tat-kim	karmaṇi	ghore	maam	niyojayasi,	Kes'ava ?
	then why,	in action	awful,	me	dost thou yoke,	O Glorious-Haired One ?

III. 2.	व्यामिश्रेणेव	वाक्येन	बुद्धिं	मोहयसीव	मे ।
(121)	Vyaamis'reṇa'iva	vaakyena	buddhim	mohayasi'iva	me*
	With intermixed [conflicting], as it were,	words, (my)*	understanding	Thou perplexest	somewhat,

तदेकं वद निश्चित्य येन श्रेयो ऽहमाप्नुयाम् ॥ २ ॥

tat'ekam vada nis'citya yena s'reyo' °ham-aapnuyaam.

so one thing speak, having decided by which the highest good I may obtain.

श्रीभगवानुवाच—

S'rii-Bhagavaan-uvaaca

The Auspicious Blessed One said

III. 3. (122)

लोकेऽस्मिन्- द्विविधा निष्ठा पुरा प्रोक्ता मया ऽनघ ।

Loke°smin* dvividhaa nisthaa puraa proktaa mayaa'an-agha!

In (this)* world a twofold rule of life of old was declared by me, O thou who goeth not the wrong way!

ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम् ॥ ३ ॥

jn'aana-yogena Samkhyaanaam karma-yogena yoginaam.

by wisdom at-one-ment of the Enumerators of Knowledge, (and) by action at-one-ment of the strivers for union.

III. 4. (123)

न कर्मणाम्- अनारम्भान्नैष्कर्म्यं पुरुषो ऽश्नुते ।

Na karmanaam- an-aarambhaat'naeskarmyam puruso' °s'nute

Not from actions' non-undertaking, freedom from bondage-creating action (does) a man enjoy.

न च	संन्यसनादेव	सिद्धिं	समधिगच्छति ॥ ४ ॥	
Na ca	sa*m*nyasanaat'eva	siddhi*m*	sam-adhi-gacchati.	
Nor, too,	from renunciation merely,	to achievement	does he go near.	

III. 5. (124)

न हि		कश्चित्क्षणमपि	जातु	तिष्ठत्यकर्मकृत् ।	
Na-hi		kas'cit-*x*a*n*am-api	jaatu	ti*s*thati'a-karma-krt.	
Nor indeed	(can)	anyone for a twinkling of an eye also	ever	remain without action performing.	

कार्यते	ह्यवशः	कर्म	सर्वः		प्रकृतिजैर्गुणैः ॥ ५ ॥
Kaaryate	hi'avas'ahh	karma	sarvahh		prakrti-jaer-gu*n*aehh.
He is made to do	involuntarily	action	all	(by)	the nature-born qualities

III. 6. (125)

कर्मेन्द्रियाणि	संयम्य	य	आस्ते	मनसा	स्मरन् ।
Karma'indriyaa*n*i	sa*m*yamya	ya'	aaste	manasaa	smaran
The action-organs	having restrained,	he who	sits	by his mind	remembering.

इन्द्रियार्थान्-	विमूढात्मा	मिथ्याऽऽचारः	स	उच्यते ॥ ६ ॥
Indriya'arthaan-	vimuu*d*ha''aatmaa	mithyaa'aacaarahh	sa'	ucyate.
the sense objects,	that bewildered self,	" of false conduct "	he	is called.

III. 7.	यस्त्विन्द्रियाणि	मनसा	नियम्यारभते	ऽर्जुन ।			
(126)	Yas-tu'indriyaa*n*i	manasaa	niyamya'aarabhate,	°rjuna,			
	He who indeed the senses	by the mind	having curbed, commences,	O Arjuna			
	कर्मेन्द्रियैः	कर्मयोगम्-	असक्तः	स	विशिष्यते ॥ ७ ॥		
	karma'indriyaehh	karma-yogam-	a-saktahh	sa'	vis'isyate.		
	by the action-organs,	action at-one-ment,	unattached,	he	is distinguished in excellence.		
III. 8.	नियतं	कुरु	कर्म	त्वं	कर्म	ज्यायो	ह्यकर्मणः ।
(127)	Niyata*m*	kuru*	karma	tva*m*.	Karma	jyaayo'	hi'a-karma*n*ahh.
	(Thy)* [dharma] allotted	task	(do)*	thou	Action (is)	more excellent	indeed than in-action.
	शरीरयात्रा	ऽपि च	ते न	प्रसिध्येदकर्मणः ॥ ८ ॥			
	S'ariira-yaatraa'	°pi ca	te* na	prasiddhyet'a-karma*n*ahh			
	(Thy)+ body's maintenance [lit "Pilgrimage"]	moreover	would not	be well accomplished from inaction.			
III. 9	यज्ञार्थात्कर्मणो	ऽन्यत्र	लोको	ऽयं	कर्मबन्धनः ।		
(128)	Yajn'a'arthaat-karma*n*o',	°nyatra*	loko	°ya*m**	karma-bandhanahh.		
	(Otherwise than)* for sacrifice-sake action,	(this)*	world		is action-bound.		

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

Tat artham karma, Kaonteya, mukta sangahh samaacara.
For that purpose, action, O Son of Kuntu, freed from attachment, do thou perform.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

III. 10. Saha-yajn'aahh prajaahh srstvaa puraa'uvaaca Prajaapatihh
(129) Coexistent with sacrifice, creatures having emanated of old, [thus] spake Creation's Lord:

अनेन प्रसविष्यध्वम्- एष वो ऽस्त्विष्टकामधुक् ॥ १० ॥

Anena prasavisyadhvam. Esa vo' °stu'ista-kaama-dhuk.
" By this [sacrifice] shall ye propagate [your kind]. This [sacrifice] unto you be the desired Divine Cow of Plenty.

देवान्- भावयतानेन ते देवा भावयन्तु वः ।

III. 11. Devaan- bhaavayata'anena Te devaa bhaavayantu vahh.
(130) The Shining Divinities cherish by this [sacrifice]. (May) those Shining Ones cherish you

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

Paras-param bhaavayantahh s'reyahh param-avaapsyatha
Each other cherishing the Supreme God beyond you shall obtain.

III. 12.
(131)

इष्टान् भोगान् हि	वो	देवा	दास्यन्ते		यज्ञभाविताः ।
Is*t*aan-bhogaan-hi	vo'	devaa	daasyante		yajn'a-bhaavitaahh.
Wished-for enjoyments surely	to you	the Shining Divinities	will give	[if]	by sacrifice-cherished

तैर्दत्तानप्रदायैभ्यो	यो	भुङ्क्ते	स्तेन	एव	सः ॥१२॥
Taer-dattaan-apradaaya'ebhyo	yo	bhunkte	stena'	eva	sahh.
Those things by them given, not making return to them,	he who (so)	enjoys,	a thief	only is	he,

III. 13.
(132)

यज्ञशिष्टाशिनः	सन्तो	मुच्यन्ते		सर्वकिल्बिषैः ।
Yajn'a-s'is*t*a as'inahh	santo'	mucyante		sarva-kilbisaehh.
The sacrificial-leavings-consumers,	the good,	are released	from	all offenses,

भुञ्जते	ते	त्वघं	पापा	ये	पचन्त्यात्मकारणात् ॥ १३ ॥
Bhunjate-	te	tu-agha*m*—	paapaa'	ye	pacanti'aatma-kaara*n*aat.
Eat:	they indeed	disaster	—those sinners	who	cook for themselves (as) their motive.

III. 14.
(133)

अन्नाद्भवन्ति	भूतानि	पर्जन्यादन्नसंभवः ।
Annaat'bhavanti	bhuutaani,	parjanyaat'anna-sa*m*bhavahh.
From food become	beings,	from the rain-cloud (is) food's production

	यज्ञाद्भवति	पर्जन्यो	यज्ञः	कर्मसमुद्भवः ॥ १४ ॥
	Yajn'aat'bhavati	parjanyo' ;	yajn'ahh	karma-samudbhavahh.
	From sacrifice becomes	the rain-cloud ,	sacrifice (is)	action-created.

	कर्म	ब्रह्मोद्भवं	विद्धि	ब्रह्माक्षरसमुद्भवम् ।
III. 15.	Karma	Bramha'udbhavam	viddhi ;	Bramha'axara-sam-udbhavam.
(134)	Action (as) from	the Absolute All-One arose,	know ;	(and) the All-One as indissoluble derived

तस्मात्सर्वगतं	ब्रह्म	नित्यं	यज्ञे	प्रतिष्ठितम् ॥ १५ ॥
Tasmaat sarva-gatam	Bramha	nityam	yajn'e	pratisthitam.
Therefore, the all-pervading	Absolute All-One,	constantly	in sacrifice	is well-established.

	एवं	प्रवर्तितं	चक्रं	नानुवर्तयतीह	यः ।
III. 16.	Evam	pravartitam	cakram	na'anuvartayati'iha	yahh*,
(135)	Thus	the set-in-motion	cakra-wheel (he who)	*does not pursue here in this world	

अघायुरिन्द्रियारामो	मोघं	पार्थ	स	जीवति ॥ १६ ॥
aghaa'aayur-indriya'aaraamo'	mogham,	Paartha,	sa'	jiivati.
a sinful life (in) the senses revelling,	vainly,	O Son of Prthaa,	he	lives.

[lit "gone astray"]

III. 17.
(136)

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
yas-tu aatma ratir-eva syaat'aatma-trptas ca maanavahh
(Whereas)* he who indeed in the Self whose delight only may be, Self-satisfied, likewise, (that) man

आत्मन्येव च संतुष्टस्- तस्य कार्यं न विद्यते ॥१७॥
aatmani'eva ca samtustas- tasya kaaryam na vidyate.
in the Self only, as well, completely content, for him work [yet] to be done naught exists

III. 18.
(137)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
Na eva tasya krtena'artho' Na'a-krtena'iha kas'cana
Not even for him by action [is there] a purpose, nor by inaction here [in this world] whatever even

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
Na ca'asya sarva-bhuutesu kas'cit artha-vyapaas'rayahh
Nor, too, for him, among all beings, for any purpose [is there] dependence

III 19.
(138)

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
Tasmaat a-saktahh satatam kaaryam karma samaacara.
Therefore, unattached, continuously, needful [the should-be-done] action, thoroughly perform

असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥

A-sakto' hı aacaran-karma Param-aapnotı Puurusahh.

Unattached ındeed performing action, the Sublime Beyond obtains—[He—the Person [Incarnate].

III. 20. (139)

कर्मणैव हि संसिद्धिम्- आस्थिता जनकादयः ।

Karmaṇaa'eva hı saṁsıddhım aasthıtaa Janaka''aadayahh.

By action only, ındeed, complete accomplishment obtained Janaka and others. [Sutaa's Father]

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

Loka-saṁgraham-eva'apı saṁpas'yan-kartum-arhası.

World consolıdatıon-solıdarıty even lıkewise well heedıng to act thou shouldst do.

III. 21. (140)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

Yat'yat'aacaratı s'resthas- tat-tat'eva'ıtaro' janahh

Whatever does [What what] the most noble [among us] such and such only other [that that] people (do)

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

Sa' * yat pramaaṇaṁ kurute lokas-tat'anuvartate.

What standard of authorıty he sets up for hımself,[1] the world that [course] pursues, for itself.[1]

[1] NOTE "for hımself" "for ıtself" ıs ımplıed ın the mood of the verb.

III. 22. (141)

न	मे	पार्थास्ति	कर्तव्यं	त्रिषु	लोकेषु	किंचन ।
Na	Me,	Paartha'asti	'kartavyam	trisu	lokesu	kimcana,
Nor	for Me,	O Son of Prthaa,	is there to-be-done	in the three	worlds	anything whatever.

नानवाप्तमवाप्तव्यं	वर्त	एव	च	कर्मणि ॥ २२ ॥
na anavaaptam-avaaptavyam—	vart(e)a	eva*	ca	karmani.
Nor (anything) unobtained which should be obtained—(Yet)	I proceed		also	in action.

III. 23. (142)

यदि	ह्यहं	न	वर्तेयं	जातु कर्मण्यतन्द्रितः ।
Yadi	hi'aham	na	varteyam	jaatu karmani'a-tandritahh,
If	indeed I	should not	proceed	ever in action unwearied,

मम	वर्त्मानुवर्तन्ते			मनुष्याः	पार्थ	सर्वशः ॥ २३ ॥
Mama	vartma'anuvartante			manusyaahh*	Paartha,	sarvas'ahh
my	[chariot] wheel-track	(men)*	would pursue	*	O Son of Prthaa	from everywhere,

III. 24. (143)

उत्सीदेयुरिमे	लोका		न	कुर्यां	कर्म	चेदहम् ।
utsideyur- ime	lokaa'		na	kuryaam	karma	cet'aham*
They would sink into ruin—these	worlds,	(if I)	did not	perform	action	*

संकरस्य च कर्ता स्यामुपहन्याम् इमा: प्रजा: ॥ २४ ॥
sa*m*karasya ca* kartaa syaam- upahanyaam imaahh prajaahh.
[caste] confusion's * author (too)* would I be. I would destroy these creatures

III. 25. सक्ता: कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
Saktaahh karma*n*i'a-vidvaa*m*so' Yathaa* kurvanti, Bhaarata,
(144) (As)*, *attached* *in action, the un-knowing* * act, O Son of the Bharata Race !

कुर्याद्विद्वांस्तथाऽसक्तस्- चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥
Kuryaat'vidvaa*m*s- tathaa'a-saktas' cikirsur-loka-sa*m*graham.
(so)* let act the knower *, unattached, desiring the world's solidarity (consolidation) (bringing together)

III. 26. न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
Na buddhi-bheda*m* janayet'ajn'aanaa*m* karma-sanginaam
(145) Let not (the wise man) of the understanding a break-up produce in the unwise action-attached ones

जोषयेत् सर्वकर्माणि विद्वान् युक्त: समाचरन् ॥ २६ ॥
Josayet sarva-karmaa*n*i vidvaan-yuktahh samaacaran.
Let him cause [others] to take joy in all actions —he the wise-harmonized -acting (one)

III. 27.
(146)

प्रकृतेः	क्रियमाणानि	गुणैः	कर्माणि	सर्वशः ।
Prakrtehh[3]	kriyamaa*n*aani	gu*n*aehh	karmaa*n*i	sarvas'ahh
[Though]	there are being performed	by the qualities of (nature)[1]	actions	everywhere

अहंकारविमूढात्मा	कर्ताऽहमिति	मन्यते ॥ २७ ॥
Aha*m*kaara-vimuu*d*ha''aatmaa	kartaa'aham- iti	manyate.
The I maker bewildered Self	"The doer myself am I"—thus	he thinks

III. 28.
(147)

तत्त्ववित्तु		महाबाहो	गुणकर्मविभागयोः ।
Tattva-vit-tu		Mahaa-baaho	gu*n*a-karma-vibhaagayohh
The Reality-Knower,	verily,	O Great-Armed One,	of (both) quality-action distinctions

गुणा	गुणेषु	वर्तन्त	इति	मत्वा	न	सज्जते ॥२८॥
"Gu*n*aa'	gu*n*esu	vartant (e) a,"	iti	matvaa	na	sajjate.
"The qualities [of matter]	in the qualities	revolve,"	thus	having thought,	(he is) not	attached.

III. 29.
(148)

प्रकृतेर्गुण-	संमूढाः	सज्जन्ते	गुणकर्मसु ।
Prakrter-gu*n*a	sa*m*muu*d*haahh	sajjante	gu*n*akarmasu
[Moved] by Nature's quality,	the befooled ones	attach themselves (for their own ends),	in quality actions

तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥
Taan-a-krtsna- vido' mandaan krtsna-vit'na vicaalayet.
Those, the not-the-whole-knowing ones, the slow ones, (let) the whole-knowing one not cause to waver.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
III. 30 Mayi sarvaa*n*i karmaa*n*i sa*m*nyasya'adhi'aatma- cetasaa
(149) In me all actions renouncing in the substratum Self, the conscious Soul

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥
nir-aas'ir- nir-mamo' bhuutvaa, yudhyasva vigata-jvarahh.
without [selfish] prayer, without "mine-ness" having become, fight thou, completely gone (thy) fever.
[expectation]

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
III. 31. Ye me matam- ida*m** nityam anuti*sth*anti maanavaahh
(150) They whom (this)* my opinion * constantly follow closely, (those) men

श्रद्धावन्तो ऽनसूयन्तो मुच्यन्ते ते ऽपि कर्मभिः ॥ ३१ ॥
s'raddhaavanto' °nasuuyanto' mucyante te °pi karmabhihh.
faith-filled, undepreciating, are freed, they even from actions.

III. 32. (151)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
Ye tu'etat'abhyasuuyanto' na'anutisthanti me matam
Those who, indeed, this depreciating, do not follow my opinion,

सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥
sarva-jn'aana-vimuudhaan taan viddhi nastaan-a-cetasahh
in all knowledge confused these, know thou,' as being destroyed, they, the destitute of consciouness soul-less ones,

III. 33. (152)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
Sadrs'am cestate svasyaahh* prakrter*-jn'aanavaan- api.
In consonance behaves according to his own nature the wise man even.

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥
Prakrtim yaanti bhuutaani. Nigrahahh*, kim karisyati ?
To Nature go beings. Repression, how or what will it effect ?

III. 34. (153)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
Indriyasya'indriyasya'arthe raaga-dvesao vyavasthitao.
In the senses (is) sense-object- attraction (and) repulsion fundamentally stationed.

तयोर्न	वशमागच्छेत्तौ		ह्यस्य	परिपन्थिनौ ॥ ३४ ॥
Tayor- na	vas'am-aagacchet.	Tao	hi'asya*	paripanthinao.
Of these two, let not,	into (their) power [man] come.	These two	indeed (are)	in all ways (his) highway obstructors.

III. 35.	श्रेयान् स्वधर्मो	विगुणः	परधर्मात् स्वनुष्ठितात् ।
	S'reyaan sva-dharmo'	vigunahh,	para-dharmaat su'anusthitaat.
(154)	Better one's own [inner] duty	without merit	than an alien duty well conformed to.

स्वधर्मे	निधनं	श्रेयः	परधर्मो	भयावहः ॥ ३५ ॥
Sva-dharme	nidhanam	s'reyahh.	Para-dharmo'	bhaya'avahahh.
In one's own law,	death	(is) better.	The alien duty	(is) fear-fraught.

अर्जुन उवाच—
Arjuna' uvaaca·
Arjuna' said:

	अथ	केन	प्रयुक्तो	ऽयं	पापं	चरति	पूरुषः ।
III. 36.	Atha	kena	prayukto'	°yam	paapam	carati	puurusahh* ?
(155)	Now,	by what	urged on,	*	sin (does) this (man) *do		* ?

अनिच्छन्नपि		वार्ष्णेय	बलादिव	नियोजितः ॥ ३६ ॥
An-icchan'-api		Vaarsneya	balaat'iva	niyojitahh ?
Against his wish	also,	O Son of Vrsni's Race	by force	coerced to link himself ?

श्री	भगवानुवाच—
S'rii	Bhagavaan-uvaaca
The Auspicious	Holy One said ·

III. 37.	काम	एष	क्रोध	एष	रजोगुणसमुद्भवः ।
	Kaama	esa	krodha	esa	rajo' guna-samudbhavahh.
(156)	Craving	this (is),	anger	this (is),	from the motion quality arisen

महाऽशनो	महापाप्मा	विद्ध्येनमिह	वैरिणम् ॥ ३७ ॥
Mahaa'as'ano'	mahaa-paapmaa	viddhi enam-iha	vaerinam.
Very ravenous,	greatly sinful,	know this (as) here [on earth]	the adversary

	धूमेनाव्रियते	वह्निर्यथा ऽऽदर्शो	मलेन	च ।
III. 38.	Dhuumena aavriyate	vahnir- yathaa'aadars'o	malena	ca
(157)	(As) by smoke is completely enveloped	fire, as a mirror by	dust,	likewise,

यथोल्बेनावृतो		गर्भस्तथा	तेनेदमावृतम् ॥ ३८ ॥
Yathaa'ulbena'aavrto'		garbhas- tathaa	tena'idam-aavrtam.
as by the amnion sac is enwrapped		the embryo, so,	by that (craving), this is enwrapped.

III. 39. (158)

आवृतं	ज्ञानमेतेन	ज्ञानिनो	नित्यवैरिणा ।
Aavrtam	jn'aanam-etena	jn'aanino'	nitya-vaerinaa—
Enveloped (is)	wisdom by this (craving)—	the wise man's	constant foe—

कामरूपेण	कौन्तेय		दुष्पूरेणानलेन	च ॥ ३९ ॥
kaama-ruupena,	Kaonteya,		dus-puurena'analena	ca.
by craving's form,	O Son of Kunti,	by (its)	hard-to-fill, insatiable fire	as well.

III. 40. (159)

इन्द्रियाणि	मनो	बुद्धिरस्याधिष्ठानमुच्यते ।
"Indriyaani	mano'	buddhir asya'adhisthaanam" ucyate
"The senses,	the mind,	the understanding, (are) its station," it is said

	एतैर्विमोहयत्येष	ज्ञानमावृत्य देहिनम् ॥ ४० ॥
	Etaer-vimohayati'esa	Jn'aanam-aavrtya* dehinam.
	by these it deprives of consciousness him	the body-dweller.

(Wisdom having enveloped)*

III. 41.
(160)

तस्मात्त्वम्-	इन्द्रियाण्यादौ	नियम्य	भरतर्षभ ।
Tasmaat-tvam*	ındrıyam aadao	nıyamya,	Bharata-rsabha,
Therefore	the senses, ın the beginning	havıng curbed,	O Bharata-Bull,

पाप्मानं	प्रजहि	ह्येनं	ज्ञानविज्ञाननाशनम् ॥ ४१ ॥
paapmaanam	prajahı	hı'enam*	jn'aana-vıjn'aana-naas'anam.
(thıs) sın	do thou slay,	ındeed *	the wısdom-realızatıon destroyer

III 42
(161)

इन्द्रियाणि	पराण्याहुर्-	इन्द्रियेभ्यः	परं	मनः ।
Indrıyaam	paraam'aahur	Indrıyebhyahh	param	manahh.
The senses	(are) very great, they say.	Than the senses,	greater (ıs)	the mınd.

मनसस्तु	परा	बुद्धिर्यो	बुद्धे.	परतस्तु सः ॥४२॥
Manasas-tu	paraa	buddhır. Yo	buddhehh	paratas-tu sahh.
Than mınd, ındeed	greater beyond	(ıs) ıntuıtıve understandıng Who	more than ıntuıtıve understandıng	ıs greater, HE verıly (ıt ıs)

III. 43.
(162)

एव	बुद्धेः	परं	बुद्ध्वा	संस्तभ्यात्मानमात्मना ।
Evam	buddhehh	param	buddhvaa	samstabhya'aatmaanam-aatmanaa
Thus	more than ıntuıtıve understandıng,	the Beyond	havıng known,	havıng well-fırmed the Self by the Self

जहि	शत्रुं	महाबाहो	कामरूपं	दुरासदम् ॥ ४३ ॥
jahi	s'atrum,	Mahaa-baaho,	kaama-ruupam	dur-aasadam.
slay thou,	the overthrower,	O Great-Armed One	—the craving form	—difficult of access [and control]

Colophon:

ॐ	हरिः	ॐ	तत्	सत्
A'um	Harihh!	A'um	Tat	Sat,
Om!	Hari [The Ravisher, Visnu]	Om! [The Trinity]	THAT! [That undefinable One]	BEING(NESS)!

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisads; [teachings spoken at the Guru's Feet]	of the Absolute All-One. the Science,

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे	कर्मयोगो	नाम
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade	"Karma-Yogo'"	naama
In the At-One-ment Scripture;	in S'rii Krsna-Arjuna's converse;	"Action-At-one-ment"	named.

तृतीयो	ऽध्यायः
Trtiiyo'	°dhyaayahh.
the Third	Discourse.

अथ	चतुर्थो	ऽध्यायः
Atha	Caturtho*	°dhyaayahh
Now [follows]	the Fourth	Discourse

श्रीभगवानुवाच—
S'rii Bhagavaan uvaaca :
The Blessed Lord said :

IV. 1. (163)

इमं	विवस्वते	योगं	प्रोक्तवानहमव्ययम् ।
Imam*	Vivasvate	Yogam	proktavaan-aham- avyayam
	To Vivasvat (this)* [the Sun]	at-one-ment yoga	announced I, [this] the inexhaustible

विवस्वान्	मनवे	प्राह	मनुरिक्ष्वाकवे	ऽब्रवीत् ॥ १ ॥
Vivasvaan	Manave	praaha ,	Manur-Ixvaakave	°braviit.
Vivasvat	to Manu	proclaimed (it) ,	Manu to Ixvaaku	spake (it).

IV. 2. (164)

एवं	परंपराप्राप्तमिमं		राजर्षयो	विदुः ।
Evam	paramparaa-praaptam	imam	Raajarsayo'	viduhh.
Thus,	from one to another obtained,	this,	the Royal Sages	know.

स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥
Sa'* kaalena'iha mahataa' Yogo' nastahh, Paramtapa.
By [lapse of] (great)* time here [in the world] (this)* At-One-ment Yoga has become destroyed, O Foe Consumer.

IV. 3. (165)
स एवायं मया ते ऽद्य योगः प्रोक्तः पुरातनः ।
Sa' eva'ayam* mayaa te 'dya yogahh proktahh puraatanahh
It even by me to thee today, (this)* At-One-ment Yoga was declared —the ancient (Yoga)
भक्तो ऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥
Bhakto' 'si me sakhaa ca'iti. Rahasyam hi'etat'uttamam.
Devotee thou art, My comrade as well. Thus (is) (this) secret verily* the Highest.

अर्जुन उवाच—
Arjuna uvaaca.
Arjuna said:

IV. 4. (166)
अपरं भवतो जन्म परं जन्म विवस्वतः ।
Aparam bhavato' janma param janma Vivasvatahh.
Later (was) Thy birth; Earlier the birth of Vivasvat.

कथमेतद्विजानीयां	त्वमादौ	प्रोक्तवानिति ॥ ४ ॥
Katham-etat'vijaaniiyaa*m*	tvam-aadao	proktavaan-iti ?
How this may I realize	thou (didst) in the beginning	declare thus ?

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca.
The Blessed Lord said:

IV. 5. (167)

बहूनि	मे	व्यतीतानि	जन्मानि	तव	चार्जुन ।
Bahuuni	me	vyatiitaani	janmaani	tava	ca'Arjuna.
Many (have been)	My	past	births,	thine	as well, Arjuna.

तान्यहं	वेद	सर्वाणि	न	त्वं	वेत्थ	परंतप ॥ ५ ॥
Taani'aha*m*	veda	sarvaa*n*i ;	na	tva*m*	vettha,	Para*m*tapa.
These I	know	all (of them) ;	not dost	thou	know (thine),	O Foe Consumer.

IV. 6. (168)

अजोऽपि	सन्नव्ययात्मा	भूतानामीश्वरो	ऽपि	सन् ।
Ajo'°pi*	san-avyaya''aatmaa	bhuutaanaam-iis'varo'	°pi	san,
(Though)' unborn*	being, the undiminishing Self (and)	creatures' Lord	as well	being,

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥
Prakrtim svaam-adhisthaaya sambhavaami'aatma-maayayaa.
Nature, Mine own, presiding over, I am born by Mine own mysterious Creative Power of Illusion.
[Primordial Matter]

IV. 7. (169)
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
Yadaa yadaa hi dharmasya glaanir-bhavati, Bhaarata,
Whenever verily for righteousness a languid decline becomes, O Son of Bharata's Race

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥
abhyutthaanam-a-dharmasya tadaa'aatmaanam srjaami'aham.
[and there is] a rising of unrighteousness, then my Self emanate I.

IV. 8. (170)
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
Paritraanaaya saadhuunaam vinaas'aaya ca dus-krtaam,
For the protection in every way of the good, for the complete destruction, too, of evil-doers,

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥
dharma-samsthaapana'arthaaya sambhavaami yuge yuge.
for duty's establishment sake, I am born from age to age,

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
IV. 9. Janma karma ca 'me divyam evam yo' vetti tattvatahh
(171) (This) birth (and) action, too, of Mine divine, thus, he who knows in reality,

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सो ऽर्जुन ॥ ९ ॥
tyaktvaa deham punar janma na'eti; maam-eti so' °rjuna.
having abandoned the body, to rebirth (he) does not come. To Me comes he, Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
IV. 10. Viita-raaga-bhaya-krodhaa mat'mayaa' maam-upaas'ritaahh,
(172) Departed passion, fear, anger, by Me filled, to Me resorting,

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥
bahavo' jn'aana-tapasaa puutaa' mat'bhaavam-aagataahh.
many, by wisdom's burning purposeful asceticism purified, to My Being come.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
IV. 11. Ye Yathaa* maam prapadyante taan-tathaa'eva bhajaami'aham.
(173) (As) they who Me approach, on them, even, adoringly attend I (so)

14

मम	वर्त्मानुवर्तन्ते	मनुष्याः	पार्थ	सर्वशः ॥ ११ ॥
Mama	vartma'anuvartante	manusyaahh,	Paartha,	sarvas'ahh.
My	[chariot] wheel tracks [way] pursue	humans,	O Son of Prthaa,	from everywhere.

IV. 12. (174)

काङ्क्षन्तः	कर्मणां	सिद्धिं	यजन्त	इह	देवताः ।
Kaanxantahh	karmanaam	siddhim	yajant(e)a	iha	devataahh.
Longing	for action's	success,	they sacrifice	here (in this world)	(to) the Shining Divinities

क्षिप्रं	हि	मानुषे	लोके	सिद्धिर्भवति	कर्मजा ॥ १२ ॥
Xipram	hi	maanuse	loke	siddhir-bhavati	karma-jaa.
Quickly	indeed	in the human	world	accomplishment becomes	of action born.

IV. 13. (175)

चातुर्वर्ण्यं	मया	सृष्टं	गुणकर्मविभागशः ।
Caatur-varnyam	mayaa	srstam	guna-karma-vibhaagas'ahh.
The Fourfold caste	by Me	emanated,	quality-action apportioned.

तस्य	कर्तारमपि	मां	विद्धयकर्तारमव्ययम् ॥ १३ ॥	
Tasya	kartaaram-api	maam	viddhi'a-kartaaram-	avyayam.
Of it,	as the actor, also	Me	know—(Me),* the un-acting,	the inexhaustible.

IV. 14. (176)

न	मां	कर्माणि	लिम्पन्ति	न	मे	कर्मफले	स्पृहा ।
Na	maa*m*	karmaa*n*i-	limpanti.	Na	me	karma-phale	sprhaa.
Nor	Me (do)	actions	besmear.	Nor	for Me is there	in the action-fruit	a wish

इति	मां	यो	ऽभिजानाति	कर्मभिर्न	स	बध्यते ॥ १४ ॥
Iti	maa*m**	yo'	°bhijaanaati	karmabhir-na	sa	baddhyate.
Thus		he who	recognizes (Me)*,	by actions, not (is)	he	bound.

IV. 15. (177)

एवं	ज्ञात्वा	कृतं	कर्म	पूर्वैरपि	मुमुक्षुभिः ।
Eva*m*	jn'aatvaa	krta*m*	karma	puurvaer-api	mumuxubhihh.
Thus,	having known,	was performed	action	by the ancients, also	desiring liberation.

कुरु	कर्मैव	तस्मात्त्वं	पूर्वैः	पूर्वतरं	कृतम् ॥ १५ ॥
Kuru	karma eva	tasmaat tva*m**	puurvaehh	puurvatara*m*	krtam.
Do (thou)*	action only,	therefore,	(as) by the ancients	in the past	was done.

IV. 16. (178)

किं	कर्म	किमकर्मेति	कवयोऽप्यत्र	मोहिताः ।
Ki*m*	karma	Kim-a-karma iti	kavayo' °pi atra	mohitaahh.
"What	(is) action?	What inaction?" Thus	the bards even (are) here	puzzled.

तत्ते	कर्म	प्रवक्ष्यामि	यज्ज्ञात्वा	मोक्ष्यसे	ऽशुभात् ॥ १६ ॥
Tat* te	karma	pravaxyaami	yat jn'aatvaa	moxyase	°s'ubhaat.
To thee (that)*	action	will I speak forth	which, having known,	thou willst be released	from the non-shining inauspicious.

IV. 17. (179)

कर्मणो	ह्यपि	बोद्धव्यं	बोद्धव्यं	च	विकर्मण: ।
Karmano'	hi'api	boddhavyam,	boddhavyam	ca	vikarmanahh.
(The nature) of action,	indeed, also	should be known:	there should be known,	too.	(the nature) of improper action.

अकर्मणश्च	बोद्धव्यं	गहना	कर्मणो	गति: ॥ १७ ॥
A-karmanas'ca	boddhavyam.	Gahanaa	karmano'	gatihh.
Inaction, as well,	should be known.	Impenetrable (is)	action's	Way.

IV. 18. (180)

कर्मण्यकर्म	य:	पश्येदकर्मणि	च	कर्म	य: ।
Karmani'a-karma	yahh	pas'yet' a-karmani	ca	karma	yahh
In action, non-action,	he who	beholds, in non-action,	too,	action	he who (sees);

स	बुद्धिमान्	मनुष्येषु	स	युक्त:	कृत्स्नकर्मकृत् ॥ १८ ॥
sa'	buddhimaan	manusyesu	sa'	yuktahh	krtsna-karma-krt.
he (is)	wise	among humankind,	he	is attuned, poised,	and a "whole" action-doer.

IV. 19. (181)
यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
Yasya sarve samaarambhaahh kaama-saṁkalpa-varjitaahh
Of whom in all enterprises craving and the formative wishful intent (are) excluded,

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥
jn'aana'agni-dagdha karmaanam tam- aahuhh panditam Budhaahh.*
by wisdom's fire consumed (his) actions, him (the wise)* call "learned."

IV. 20. (182)
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
Tyaktvaa karma-phal(e)a'aasangam nitya-trpto' nir-aas'rayahh,
Having abandoned action-fruit's complete-attachment, constantly satisfied, without support,

कर्मण्यभिप्रवृत्तो ऽपि नैव किंचित्करोति सः ॥ २० ॥
karmani'abhipravrtto °pi* na'eva kimcit karoti sahh.
[though]* in action engaged, not even anything does he.

IV. 21. (183)
निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
Nir-aas'ir- yata- citta'aatmaa tyakta- sarva- parigrahahh,
Devoid of expectation, restrained the mind and self, abandoned all grasping from everywhere,

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥
s'aariiram kevalam* karma kurvan- na'aapnoti kilbisam.
for bodily action (alone)* doing, [such a one] does not incur offence

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।
IV. 22. Yadrcchaa- laabha-samtusto' dvamdva'atiito' vi-matsarahh,
(184) With the unexpected gain quite satisfied, duality transcended, free from ill-will,

समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२ ॥
samahh siddhaao'a-siddhao ca krtvaa'api na nibadhyate,
the same in success and non-success as well, having acted even he is not bound down.

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
IV. 23. Gata-samgasya muktasya jn'aana'avasthita-cetasahh,
(185) Gone the attachment of the liberated one, a wisdom-abiding consciousness,

NOTE [* organ of awareness]

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥
yajn'aaya'aacaratahh karma samagram praviliiyate.
for the sacrifice-performer, [the result of] action entire melts away.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

IV. 24. Bramha arpa*n*am Bramha havir Bramha'agnao Bramha*n*aa hutam

(186) The All-One the offering, the All-One, the oblation to fire, in the All-One's Fire by the All-One is offered'

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

Bramha eva tena gantavya*m* Bramha-karma-samaadhinaa.

The All-One only by him is to be reached by [being in] the All-One's Work in absorbed contemplation.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

IV. 25. Daevam-eva apare* yajn'a*m* yoginahh paryupaasate.

(187) The Shining Divinity only, as sacrifice (some)* harmonized ones encircle with worshipful adoration.

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

Bramha agnaau'apare* yajn'a*m* yajn'ena'eva upajuhvati

In the All One's fire as sacrifice, by sacrifice only (others)* offer their oblation.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

IV. 26. S'rotra'aadini'indriyaa*n*i'anye* sa*m*yama agnisu juhvati

(188) Hearing's inception and other senses (also) in restraint's fire (others)* offer as oblation.

शब्दादीन् विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

S'abda''aadiin- visayaan any(e)a* indriyaa'agnisu juhvati.
Sound's inception and other objects in the senses' fire (others)* offer as oblation.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

IV. 27. Sarvaani'indriya-karmaani praana-karmaani ca'apare
(189) All sense functions, (all) breath or vital functions, too, others

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

Aatma-samyama yoga'agnao juhvati jn'aana-diipite.
in the Self-controlled-At-One-ment Fire, offer as oblation— (that fire) by wisdom aflame.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।

IV. 28. Dravya- yajn'aas- tapo' yajn'aa' yoga-yajn'aas tathaa'apare
(190) Possession-objective sacrificers, burning-purposeful asceticism sacrificers At-One-ment sacrificers so are others

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

svaadhyaaya- jn'aana yajn'aas'ca yatayahh sams'ita-vrataahh,
Sacred-recitation-study wisdom sacrificers, too, (such) are the striving ones of sharp vows.

IV. 29. (191)

अपाने जुह्वति प्राणं प्राणे ऽपानं तथा ऽपरे ।
Apaane juhvati praanam praane °paanam tathaa'apare
In the out-going downward breath (others) offer the vital incoming upward breath, In the incoming upward breath. the outgoing downward, thus others.

प्राणापान- गती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥
praana'apaana- gatii ruddhvaa praanaayaama-paraayanaahh.
The incoming upward-outgoing-downward two courses having restrained, the vital breaths suspension their highest goal.

IV. 30. (192)

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
Apare niyata'aahaaraahh praanaan praanesu juhvati
Others, governed as to foods, the vital breaths in the vital breaths offer as oblation

सर्वे ऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥
Sarve °pi'ete yajn'a-vido' yajn'a- xapita- kalmasaahh.
All as well of these (are) sacrifice-knowers and by sacrifice have cast away their mire.

IV. 31. (193)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
Yajn'a- s'ista'amrta- bhujo' yaanti Bramha Sanaatanam.
The sacrifice-remains-immortality-nectar eaters go to the All-One, the Eternal One.

नायं लोको ऽस्त्ययज्ञस्य कुतो ऽन्यः कुरुसत्तम ॥ ३१ ॥
Na'ayam loko' °sti'a-yajn'asya Kuto' °nyahh Kuru-sattama?
Never (is)* this world for the non-sacrificer. Whence another, O Kuru-best?

IV. 32. एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे ।
Evam bahu-vidhaa yajn'aahh vitataa' Bramhano' mukhe
(194) Thus manifold sacrifices are spread out before the All-One's face [presence]

कर्मजान् विद्धि तान् सर्वान्- एवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥
Karma-jaan- viddhi taan- sarvaan Evam jn'aatvaa vimoxyase.
Action-born, know them all. Thus having known, thou shalt be finally unloosened from bondage.

IV. 33. श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
S'reyaan dravya-mayaat'yajn'aat' jn'aana-yajn'ahh, Paramtapa.
(195) Better than possession or objective sacrifice (is) wisdom sacrifice, O Foe Consumer.

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥
Sarvam Karma'a-khilam, Paartha, jn'aane parisamaapyate.
All action, with naught missing, O Son of Prthaa, in wisdom is entirely consummated.

IV. 34. (196)

तद्विद्धि		प्रणिपातेन	परिप्रश्नेन		सेवया ।
Tat'viddhi		pra*n*ipaatena	paripras'nena		sevayaa.
That know	by [reverential]	. prostration,	by earnest inquiry,	(and)	by serving

उपदेक्ष्यन्ति	ते	ज्ञानं	ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥
Upade*x*yanti	te	jn'aana*m*	jn'aaninas-tattva-dars'inahh.
They will impart	to thee	Wisdom—	the wise, the Reality-Seers.

IV. 35. (197)

यज्ज्ञात्वा	न	पुनर्मोहम् -	एवं यास्यसि	पाण्डव ।
Yat'jn'aatvaa	na	punar-moham	eva*m* yaasyasi,	Paa*nd*ava.
Which, having known,	never	again into stupefaction	thus shalt thou go,	O Son of Paa*nd*u

येन	भूतान्यशेषेण	द्रक्ष्यस्यात्मन्यथो	मयि ॥ ३५ ॥
yena	bhuutaani'as'ese*n*a	dra*x*yasi'aatmani'atho'	mayi.
By which	beings, without remainder, [exception]	thou shalt see in the Self—and then	in Me.

IV. 36. (198)

अपि	चेदसि	पापेभ्यः	सर्वेभ्यः	पापकृत्तमः ।
Api	cet'asi	paapebhyahh	sarvebhyahh	paapa-krttamahh
Even	if thou art	among sinners	than all	the (most) sin-committing.

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥
sarva*m** jn'aana-plavena'eva vrjina*m* sa*m*tarisyasi
by wisdom's bark alone (all)* warped and crooked straits, thou shalt safely cross.

IV. 37. यथैधांसि समिद्धो ऽग्निर्भस्मसात्कुरुते ऽर्जुन ।
Yathaa'edhaa*m*si samiddho' °gnir-bhasmasaat-kurute °rjuna,
(199) As readily inflammable kindling [when] set a-light, fire (to) ashes makes, O Arjuna,

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥
jn'aana'agnihh sarva-karmaa*n*i bhasmasaat-kurute tathaa.*
(So)* the Wisdom Fire, all actions (to) ashes makes as well.

IV. 38. न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
Na- hi jn'aanena sadrs'a*m* pavitram- iha vidyate.
(200) Not indeed with wisdom (does there) a similar rank as a means of purification' here exist.
[in this world]

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥
Tat-svaya*m* yoga-sa*m*siddhahh kaalena'aatmani vindati.
By himself that At-One-ment completely perfected one, in time, in the Self finds (it.)

श्रद्धावाँल्लभते — ज्ञानं तत्परः संयतेन्द्रियः ।

IV. 39. S'raddhaavaan'labhate jn'aanam, tat-parahh, samyata'indriyahh,

(201) The faith-possessed one obtains wisdom, THAT (his) beyond, (goal) thoroughly restrained his senses,

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

jn'aanam-labdhvaa paraam s'aantim a-cirena'adhigacchati.

Wisdom having possessed, to the Beyond Peace, without delay, he approaches.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।

IV. 40. A-jn'as'ca'a-s'raddadhaanas'ca sams'aya''aatmaa vinas'yati.

(202) Unknowing, too, devoid of faith, also, the uncertain Self is completely destroyed

नायं लोको ऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

Na'ayam loko' 'sti na paro' na sukham sams'aya'aatmanahh.

Neither this world is there nor the beyond, nor happiness for the uncertain Self.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

IV. 41. Yoga- samnyasta-karmaanam jn'aana-samchinna- sams'ayam.

(203) By At-One-ment Yoga renounced [his] actions, by wisdom cut through [his] uncertainty,

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥
aatma-vantam na karmaani nibadhnanti, Dhanamjaya
the Self-possessing one, not actions do bind down O Wealth Conquerer

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिना ऽऽत्मनः ।
IV. 42. Tasmaat'a-jn'aana- sambhuutam hrt-stham jn'aana'asinaa'aatmanahh
(204) Therefore, the unwisdom- arisen, heart-seated (doubt)*, by the wisdom-sword of the Self,

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥
chittvaa'enam sams'ayam* yogam aatistha'uttistha, Bhaarata.
having severed this doubt, yoga (practice) thoroughly perform. Stand up, O son of the Bharata line.

ॐ हरिः ॐ तत् सत्
A'um Harihh ! A'um Tat Sat.
Colophon: Om ! The Trinity, Hari Om ! THAT ! BEING (NESS) !
[The Ravisher, Visnu] [the undefinable One]

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायाम्
Iti S'rimat'Bhagavat'Gitaasu'upanisatsu Bramha-Vidyaayaam
Thus in the auspicious blessed song of the Upanisads, of the Absolute All-One, the Science,
[Inner Teachings spoken at the Guru's Feet]

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे	ज्ञानविभागयोगो	नाम
Yoga-S'aastre	S'rii-Krs*n*a'Arjuna-sa*m*vaade	" Jn'aana-vibhaaga " Yogo'	naama
In the At-One-ment Scripture,	in S'rii Krs*n*a-Arjuna's converse,	" Wisdom-Distinction," At-one-ment	Yoga named,

चतुर्थो	ऽध्यायः ।
caturtho'	°dhyaayahh.
the Fourth	Discourse.

अथ	पञ्चमो	ऽध्यायः
Atha	pancamo'	°dhyaayahh
Now [follows]	The Fifth	Discourse

अर्जुन उवाच—
Arjuna' uvaaca:
Arjuna' said:

V. 1. (205)

संन्यासं	कर्मणां	कृष्ण	पुनर्योगं	च	शंससि ।
Samnyaasam	karmanaam,	Krsna,	punar-yogam	ca	s'amsasi.
Renunciation	of Actions	O Dark One,	again At-One-ment Yoga	too	thou commendest.

यच्छ्रेय	एतयोरेकं	तन्मे	ब्रूहि	सुनिश्चितम् ॥ १ ॥
Yat's'reya	etayor-ekam	tan me	bruuhi	sunis'citam.
Which (is) the better	of these two? One (alone)	that, to me,	tell	decisively.

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca:
The Auspicious Blessed One said:

V. 2. (206)

संन्यासः	कर्म-	योगश्च	निःश्रेयसकरावुभौ ।
Samnyaasahh	karma-	yogas'ca*	nihhs'reyasa-karaau'ubhao
Renunciation (and)	action	At-One-ment (are)	complete bliss-makers both.

तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥

Tayos-tu karma-samnyaasaat karma-yogo' vis'isyate'

Of these two indeed [more] than action-renunciation, action-At-One-ment yoga is distinguished in excellence.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

V. 3. Jn'eyahh sa* nitya samnyaasii yo' na dvesti na kaanxati.

(207) (He) should be known as a constant renouncer who neither repels nor longs for.

निर्द्वंद्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते ॥ ३ ॥

Nir-dvandvo' hi, Mahaabaaho sukham bandhaat- pramucyate.

Without duality indeed, O Mighty-Armed, happily from bondage he is let loose.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

V. 4. Saamkhya-yogao prthak baalaahh Pravadanti na panditaahh.

(208) "The Enumeration System and At-One-ment yoga are separate" (say) babes. Declare not (so) the learned.

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

Ekam-api'aasthitahh samyak'ubhayor-vindate phalam.

One (yoga) even thoroughly dwelling in, a combination of both (yogas) one finds as the fruit.

16

V. 5.
(209)

यत्	सांख्यैः	प्राप्यते स्थानं	तद्योगैरपि	गम्यते ।
Yat-	saa*m*khyaehh	praapyate sthaana*m**,	tat'yogaer-apı	gamyate.
That (place)*	which by the enumeration system followers	ıs obtained,	that by At-One-ment followers also	is reached.

एकं	सांख्यं	च	योगं	च	यः	पश्यति	स पश्यति ॥ ५ ॥
Eka*m*	saa*m*khya*m*	ca	yoga*m*	ca	·yahh	pas'yatı,	sa' pas'yatı.
(As) one	the enumeration system	and	At-One-ment system	too,	he who	seeth,	he seeth.

V. 6.
(210)

संन्यासस्तु	महाबाहो	दुःखमाप्तुमयोगतः ।
Sa*m*nyaasas-tu,	Mahaa-baaho,	du*h*kham-aaptum-a-yogatahh.
Renunciation indeed,	O great armed-one (ıs only)	with sorrow obtained without At-One-ment.

योगयुक्तो	मुनिर्ब्रह्म	न चिरेणाधिगच्छति ॥ ६ ॥
Yoga-yukto'	munır- Bramha	na'cıre*n*a'adhıgacchatı.
At-One-ment lınked,	the Silent Sage, ınto the All-One	without delay goes

V. 7.
(211)

योगयुक्तो	विशुद्धात्मा	विजितात्मा	जितेन्द्रियः ।
Yoga-yukto'	vıs'uddha''aatmaa	vıjıta'aatmaa	jıta'ındriyahh
At-One-ment harmonized,	the completely purified Self,	conquered the Self,	conquered the senses

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥
Sarva-bhuutaa'aatma-bhuuta'aatmaa* kurvann-apı* na lıpyate.
(Hıs) Self * all beıngs Self become, (though)* actıng he ıs not be-smeared.

V. 8. (212)
नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ।
Na'eva kımcıt-karomı'ıtı yukto' manyeta tattva-vıt.
"Not even anythıng do I," thus the harmonızed one should thınk, the Realıty-Knower.

पश्यन् शृण्वन् स्पृशञ्जिघ्रन्-श्नन् गच्छन् स्वपन् श्वसन् ॥ ८ ॥
pas'yan' s'rnvan, sprs'an'jıghran-as'nan-gacchan-svapan s'vasan.
Seeıng, hearıng, ,touchıng, smellıng, eatıng, goıng, sleepıng, breathıng,

V. 9. (213)
प्रलपन् विसृजन् गृह्णन्नुन्मिषन् निमिषन्नपि ।
pralapan vısrjan grhnan' unmısan nımısan'apı
talkıng, pourıng-forth, [lettıng go] holdıng fast, openıng the eyes, shuttıng the eyelıds, also

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥
"ındrıyaanı'ındrıya'arthesu vartant(e)a" ıtı dhaarayan
"the senses among sense objects revolve" thus maıntaınıng,

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
V. 10. Bramhaṁ'aadhaaya karmaaṁ sangaṁ tyaktvaa karoti yahh*
(214) In the All-One, having placed (his) actions, attachment abandoned, (he who)* acts

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥
lipyate na* sa'* paapena padma-patram- *iva'ambhasaa
(not he is) besmeared by sin (as)* a lotus-leaf (is not) by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
V. 11. Kaayena manasaa buddhyaa kevalaer-indriyaer-api
(215) By the body, by the mind, by the understanding, by the mere senses, as well

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥
yoginahh karma kurvanti sangaṁ tyaktvaa'aatma-s'uddhaye.
the harmonized ones action do, attachment abandoned, for Self-purification.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
V. 12. Yuktahh karma-phalaṁ- tyaktvaa s'aantim-aapnoti-naesthikiim.
(216) The attuned One, action's fruit having abandoned, peace he obtains The Final Ultimate,

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥
a-yuktahh kaama-kaarena phale sakto' nibaddhyate.
Unharmonized, by desire acting, in the fruit attached, he is bound down.

V. 13. (217)
सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
Sarva-karmaani manasaa samnyasya aaste sukham vas'ii,
All actions by the mind having renounced, he sits happily, a being in control,

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥
nava-dvaare pure dehii na'eva [kurvan na kaarayan.
in the nine-portalled stronghold, the dweller, not even doing nor causing [others] to do.

V. 14. (218)
न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
Na kartrtvam 'na karmaani lokasya srjati prabhuhh*
Neither doer-ship nor actions for the world emanates The Lord.

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥
na karma-phala-samyogam. Sva-bhaavastu pravartate.
nor action fruit's intimate union. His own Nature only prevaileth.

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।

V. 15. Na'aadatte kasyacit-paapam, na ca'eva sukrtam vibhuhh.

(219) Neither partaketh (He) of anyone's sin, nor moreover well-doing (doth) the All-Pervading Lord (take).

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

A-jn'aanena'aavrtam jn'aanam, tena muhyanti jantavahh.

By unwisdom's having completely enveloped wisdom, by this, bewildered (are) the born.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

V. 16. Jn'aanena tu tat'a-jn'aanam yesaam naas'itam-aatmanahh*

(220) By the wisdom (of the Self)* verily that unwisdom of those whom it is destroyed

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

tesaam-aadityavat'jn'aanam prakaas'ayati tat'param

of those, a sun-like wisdom shines forth irradiating ["causes to shine" Lit.] THAT—the Sublime Beyond.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

V. 17. Tat'buddhayas- Tat'aatmaanas- Tat'nisthaas-Tat-paraayanaahh

(221) [Those in whom] THAT (is) the Understanding, [the Self's Veil] THAT the Self [itself]. THAT the foundation, THAT the final GOAL.

गच्छन्त्यपुनरावृत्तिं	ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥
gacchantı'apunaraa-vrttı*m*	jn'aana- nır-dhuuta kalmasaahh.
They go, not again returning,	by wisdom shaken off [their] mire.

V. 18.
(222)

विद्याविनयसंपन्ने	ब्राह्मणे	गवि हस्तिनि ।
vıdyaa-vınaya-sa*m*panne	Braamha*n*e	gavı hastını
[In the case of] a scholarly, refined perfected one,	Knower of the All-One,	a cow, an elephant

शुनि	चैव	श्वपाके	च	पण्डिताः	समदर्शिनः ॥ १८ ॥
s'unı	ca'eva	s'vapaake	ca	pa*nd*ıtaahh	sama-dars'ınahh.
a dog,	as well,	a dog-cooker (outcaste)	even,	the learned ones	(are) equal-seers.

V. 19.
(223)

इहैव	तैर्जितः	सर्गो	येषां	साम्ये स्थितं मनः ।
Iha'eva	taer- jıtahh	sargo'	yesaa*m*	saamye sthıtam manahh*
Here (on earth), even,	by them is vanquished	creation,	by those whose (mind)*	in equability is established

निर्दोषं	हि	समं ब्रह्म	तस्माद्ब्रह्मणि	ते स्थिताः ॥ १९ ॥
Nır-dosam	hı	sama*m* Bramha.	Tasmaat'Bramha*n*ı	te sthıtaahh.
Without fault,	indeed is the equable All-One.		Therefore, in the All-One	they are fixed.

	न	प्रहृष्येत्	प्रियं	प्राप्य	नोद्विजेत्	प्राप्य	चाप्रियम् ।
V. 20.	Na	prahrsyet	priyam	praapya ;	na'udvijet	praapya	ca'a-priyam
(224)	Neither	let him exult	the dearly beloved	having obtained ;	nor let him be agitated.	having obtained on the other hand	the not dear.

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

sthira buddhir- a-sammuudho' Bramha-vit'Bramham sthitahh.

Firm-fixed (his) understanding without bewilderment, the All-One-Knower, in the All-One fixed.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

V. 21. Baahya- spars'esu'asakta''aatmaa vindati'aatmani yat*-su-kham

(225) (He who)* in external contacts (has) an unattached Self, (he who)* finds in the Self happiness

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

Sa' Bramha- yoga- yukta'aatmaa sukham-axayyam-as'nute.

he in the All-One, an At-One-ment harmonized Self, happiness indissoluble enjoys.

	ये	हि	संस्पर्शजा	भोगा		दुःखयोनय	एव	ते ।
V. 22.	Yo	hi	sam-spars'a-jaa	bhogaa'		duhkha-yonaya'	eva	te
(226)	Those which	indeed (are)	close-contact-born	delights	are	sorrow-wombs	only—	these

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥
aadi'anta-vantahh, Kaonteya, na tesu ramate budhahh.
beginning (and) ending possessing, O Son of Kunti, not in them delights the understanding one.

V. 23.
(227)
शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
S'aknoti'iha eva yahh* sodhum praak s'ariira-vimoxanaat
(He who)* is able here [in the world] even * to bear, before [he is] from the body loosed,
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥
kaama-krodha udbhavam vegam sa' yuktahh sa' sukhii narahh.
(from) desire-anger-sprung the shock, he is harmonized, he is a happy man.

V. 24.
(228)
योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
yo' °ntahh sukho' °ntar-aaraamas-tathaa 'antar-jyotir-eva-yahh*
He who within (is) happy, (who) within rejoices, likewise (he who)* within is light only
स योगी ब्रह्म- निर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥
sa' yogii Bramha- nirvaanam Bramha-bhuuto' °dhigacchati
that attuned one, into the All-One's still bliss centre, the All-One become, he finds his way.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown into the Storm's still centre of Bliss Absorption, the final Heart of Peace" In the heart of every raging hurricane there is a still centre, merged into which the Soul finds a dynamic heart of peace. Cf II. 72.

17

V. 25. (229)

लभन्ते ब्रह्मनिर्वाणमृषय: क्षीणकल्मषा: ।

Labhante Bramha-nirvaanam Rsayahh xiina-kalmasaahh

They obtain the All One's final still centre of bliss absorption, the Sages, having diminished [earth's] soil.

छिन्नद्वैधा यतात्मान: सर्वभूतहिते रता: ॥ २५ ॥

Chinna-dvaedhaa yata''aatmaanahh sarva-bhuuta-hite rataahh.

(having) cut off duality, curbed the self, in all beings' welfare rejoicing.

V. 26. (230)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

Kaama-krodha-viyuktaanaam yatiinaam yata-cetasaam

To the Desire-Anger-disjoined-striving ones of restrained consciousness,

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

abhito'* Bramha nirvaanam vartate vidita''aatmanaam.

near (does) the All-One's still Central Heart of Bliss exist—(near)* to the Knower of the Self.

V. 27. (231)

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवो: ।

Spars'aan- krtvaa bahir-baahyaan*-caxus'ca'eva'antare bhruvohh

(External)* contacts having placed outside, (having placed) the gaze [lit "the eye"] moreover in the middle of the eyebrows

प्राणापानौ समौ कृत्वा नासाऽभ्यन्तरचारिणौ ॥ २७ ॥

praa*n*a'apaanao samao krtvaa naasaa'abhyantara-caari*n*ao,

the incoming and outgoing breaths equal having made, in the nostrils' interior moving

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

V. 28. Yata'indriya- mano' buddhir- munir-mo*x*a-paraaya*n*ahh

(232) Curbed the senses, the mind, and the understanding, the silent sage, liberation his highest intent

विगतेच्छा- भयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

vigata'icchaa- bhaya-krodho' yahh sadaa mukta' eva sahh.

disappeared [his] longing, fear, anger, such a one continually freed, verily is he.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

V. 29. Bhoktaara*m* yajn'a-tapasaa*m* sarva-loka-maha'iis'varam

(233) As the Enjoyer of Sacrifice and burning purposeful asceticism, as all the world's great Lord,

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

suhrda*m* sarva-bhuutaanaa*m* jn'aatvaa maa*m* s'aantim-rcchati.

as the Good-hearted [Friend] of all beings— having so known Me, to Peace he moves.

Colophon ;

ॐ	हरिः	ॐ	तत्	सत्
A'um	Harihh !	A'um	Tat	Sat,
Om !	Hari	Om !	THAT !	BEING (NESS) !
	[Visnu the Ravisher,]	[The Trinity]	[The undefinable One]	

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisads ; [inner teachings spoken at the Guru's Feet]	of the Absolute All-One, the Science,

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे	कर्मसंन्यासयोगो	नाम
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade	" Karma-samnyaasa-Yogo' "	naama
In the At-One-ment Scripture ;	in S'rii Krsna-Arjuna's converse ;	" The Action-Renouncing-At-One-ment "	named.

पञ्चमो	ऽध्यायः
pancamo'	°dhyaayahh.
the Fifth	Discourse.

अथ षष्ठो ऽध्यायः

Atha Sastho' °dhyaayahh

Now [follows] the Sixth Discourse

श्रीभगवानुवाच—

S'rii Bhagavaan uvaaca·

The Blessed Lord said:

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

VI. 1. An-aas'ritahh karma-phalam kaaryam karma karoti yahh*

(234) Not refuged in action-fruit, (he who)* the should-be-done action does

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

sa' samnyaasii ca yogii ca na nir-agnir-na ca'a kriyahh.

he (is) a renouncer and an Attuned One too, not the one without [sacrificial] fire, nor too without action-rites

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

VI. 2. Yam "samnyaasam"-iti praahur-"yogam" tam viddhi, Paandava.

(235) That which (as) "renunciation" thus they express, (as) "At-One-ment" that do thou know, O Son of Paandu

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

Na hi'a-sa*m*nyasta-sa*m*kalpo' yogii bhavati kas'.cana.

Not indeed with the unrenounced formative-planning-wilful intent, an Attuned One becomes anyone.

VI. 3.
(236)

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

Aaruru*x*or-muner*-yoga*m* karma kaara*n*am-uchyate.

For (a silent sage)* desiring to ascend to At-One-ment, action (as) the means is said.

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

Yoga'aaruu*d*hasya tasya* 'eva s'amahh kaara*n*am-ucyate.

(For that)* At-One-ment-ascended one only quiescence (as) the means is said.

VI. 4.
(237)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्यते ।

Yadaa hi na'indriya'arthesu na karmasu'anusajjate

When indeed neither in sense-objects, nor in actions, (one) closely clings

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

Sarva- sa*m*kalpa- sa*m*nyaasii, "yoga'aaruu*d*has" tadaa'ucyate

(of) all the formative-planning wilful intent the renouncer, "the At-One-ment-ascended one" then is he said [to be]

उद्धरेदात्मना ऽऽत्मानं नात्मानमवसादयेत् ।

VI. 5. Uddharet aatmanaa 'aatmaanam. Na'aatmaanam-avasaadayet.
(238) Let him elevate by the Self the self. Nor the self let him ever cause to sink.

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

Aatmaa eva hi'aatmano' bandhur-aatmaa'eva ripur-aatmanahh
The Self only verily (is) the self's kinsman. The self only (is) the defiler of the Self.

बन्धुरात्मा ऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

VI. 6. Bandhur-aatmaa aatmanas-tasya yena'aatmaa'eva'aatmanaa jitahh.
(239) The "Kinsman" is the Self of the self of him by whom the self only by the Self is conquered

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

An-aatmanas-tu s'atrutve varteta'aatmaa'eva s'atruvat.
For the not-self indeed in overpowering antagonism may exist the Self even (like) an overthrower.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

VI. 7. Jita''aatmanahh* pras'aantasya parama'aatmaa sam-aahitahh
(240) Of the conquered self, of the tranquillized (self)* the Supreme Self, is together held

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

s'iita'usna-sukha-duhkhesu tathaa maana'apamaanayohh,

In cold, heat, happiness, sorrow, so also, in both honour and dishonour,

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

VI. 8. Jn'aana- vijn'aana- trpta''aatmaa kuutastho' vijita'indriyahh

(241) the wisdom-realization-contented self, anvil fixed [on a sky pinnacle] with conquered senses

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

"yukta" iti'ucyate yogii sama-losta'as'ma-kaancanahh.

"attuned" thus is said (to be) the harmonized one, the same to a lump of earth, a sling-stone pebble and (shining) gold.

सुहृन्मित्रार्युदासीन- मध्यस्थद्वेष्यबन्धुषु ।

Suhrt'mitra'ari'udaasiina- madhyastha- dvesya-bandhusu.

VI. 9.

(242) In the [midst of] goodhearted companions, friends, enemy, the indifferent, the neutral, the hated, the kinsman,

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

saadhusu'api ca paapesu sama-buddhir-vis'isyate.

the good also and the sinful, the equal-understanding one is distinguished in excellence.

VI. 10. (243)

योगी युञ्जीत सततमात्मानं रहसि स्थित: ।
Yogii yunjiita satatam aatmaanam rahasi sthitahh.
(Let) the harmonized one practise At-One-ment always, himself in secret seated.

एकाकी यतचित्तात्मा निराशीरपरिग्रह: ॥ १० ॥
ekaakii yata-citta'aatmaa nir-aas'iir-a-parigrahahh
alone, subdued (his) mind and self, without expectation, without grasping.

VI. 11. (244)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मन: ।
S'ucao des'e pratisthaapya sthiram-aasanam-aatmanahh
In a purified place having established a firm seat for himself

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
na'ati ucchritam na'atinicam caela'ajina- kus'a'uttaram
neither very high, nor very low, a piece of cloth, a hairy skin, the kus a [sacred] grass, one over the other

VI. 12. (245)

तत्रैकाग्रं मन: कृत्वा यतचित्तेन्द्रियक्रिय: ।
tatra'ekaagram manahh krtvaa yata-citta'indriya- kriyahh
There one-pointed the mind having made, subdued the intellect and sense actions

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥
upavis'ya'aasane yunjyaat'yogam- aatma-vis'uddhaye.
having sat down on (his) seat, let him unite himself in At-One-ment yoga for complete self purification.

VI. 13. (246)
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
Samam kaaya-s'iro' griivam dhaarayan'acalam sthirahh
Erect the body, head, nape of neck [pivotal point] supporting unmoving fixed

संप्रेक्ष्य नासिकाऽग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥
samprexya naasikaa'agram svam* dis'as'ca'an-avalokayan
looking well at (his own)* nose tip the directions too not viewing,

VI. 14. (247)
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
pras'aanta''aatmaa vigata-bhiir- Bramhacaari-vrate sthitahh
the limpid serene Self, with vanished, fear, in the celibacy vow firm-fixed

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥
manahh samyamya mat'citto' yukta aasiita Mat-parahh
the mind thoroughly restrained, in Me (his) intelligence harmonized let him sit, I his Beyond Goal.

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
VI. 15. Yunjan'evam sadaa'aatmaanam yogii niyata-maanasahh
(248) At-One-ing-thus, always, the Self, the attuned one, curbed in the mind,

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥
S'aantim nirvaana-paramaam mat-samsthaam- adhigacchati.
Peace [and] still-bliss absorption Supreme, in Me, the foundation he reaches.

नात्यश्नतस्तु योगो ऽस्ति न चैकान्तम्- अनश्नतः ।
VI. 16. Na'ati'as'natas- tu 'yogo' °sti. Na ca'ekaantam- an-as'natahh.
(249) Not for the over-eater verily At-One-ment yoga is there. Not too for one (who)* only (is) a non-eater

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥
Na ca'ati-svapna- s'iilasya jaagrato' na'eva ca'Arjuna.
Not, too, for the over-sleeping inclined one, for the [too] wakeful not, moreover, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
VI. 17. Yukta'aahaara-vihaarasya yukta-cestasya karmasu
(250) (For the) harmonized in food, recreation, (for the) harmonized in bodily effort in action,

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥
yukta-svapna'avabodhasya yogo' bhavati duhkhahaa.
(for the) harmonized in sleep and in awakening, At-One-ment yoga becomes the misery-destroyer.

VI. 18. (251)
यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
Yadaa viniyatam cittam aatmani'eva'avatisthate
When the held-in-check intellect in the Self only takes its stand,

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥
nihhsprhahh sarva-kaamebhyo' yukta iti'ucyate-tadaa.
free from desire (for) all craving objects, "the Harmonized One" thus he is said (to be) then.

VI. 19. (252)
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
Yathaa diipo' nivaatastho' na'ingate saa'upamaa smrtaa
As a lamp in a (sheltered) windless spot does not flicker—that simile is recalled

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥
yogino' yata-cittasya yunjato' yogam-aatmanahh.
of the Attuned One of subdued intellect, practising the harmonizing At-One-ment yoga of the Self.

VI. 20. (253)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
Yatra'uparamate cittam niruddham yoga-sevayaa
Where ceases to play the intellect, confined by At-One-ment service

यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥
yatra ca'eva'aatmanaa'aatmaanam pasyan'aatmani tusyati,
where, moreover, by the Self, the Self seeing, in the self, he is content,

VI. 21. (254)

सुखमात्यन्तिकं यत्तद्बुद्धि- ग्राह्यमतीन्द्रियम् ।
sukham-aatyantikam yat-tat' buddhi- graahyam-ati indriyam
joy transcendent [of all boundary], that which [is] by the understanding graspable, beyond the senses.

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥
vetti yatra na*- ca'eva'ayam sthitas'calati tattvatahh.
he knows; where moreover, he (being) fixed (never)* does he move from Reality (essence),

VI. 22. (255)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
yam labdhvaa ca'aparam laabham manyate na'adhikam tatahh
that which, having obtained, too, another gain he thinks not greater than that,

यस्मिन्स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥ २२ ॥
yasmin'sthito' na duhkhena guruunaa'api vicaalyate,
in which fixed, not by affliction grave also is he disturbed,

VI. 23.
(256)
तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
tam vidyaat'duhkha-samyoga-viyogam yoga-sanjn'itam
that let him know as "sorrows connection disunion" At-One-ment yoga named—

स निश्चयेन योक्तव्यो योगो ऽनिर्विण्णचेतसा ॥ २३ ॥
sa' nis'cayena yoktavyo' yogo' * °nirvinna-cetasaa.
that (At-One-ment)+ with a firm conviction should be practised with an undejected soul.

VI. 24.
(257)
संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
samkalpa- prabhavaan kaamaan 'tyaktvaa- sarvaan-as'esatahh
The formative wishful intent-multifarious cravings having abandoned—all without remainder

मनसैवेन्द्रिय- ग्रामं विनियम्य समन्ततः ॥ २४ ॥
manasaa'eva'indriya- graamam viniyamya samantatahh
by the mind also, the sense aggregates held in check on every side,

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

VI. 25. S'anaehh s'anaer-uparamet' buddhyaa dhrti-grhiitayaa
(258) Slowly slowly let (man) come to rest, by an understanding, firm-will seized,

आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥ २५ ॥

aatma-samstham manahh krtvaa na kincit'api cintayet.
Self-fixed the mind having made. not anything also let him think.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

VI. 26. yato' yato' nis'carati manas'cancalam- asthiram.
(259) Whenever forth-issues the mind, wavering, unsteady
[whence whence]

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

tatas-tato' niyamya'etat'aatmani'eva* vas'am nayet.
at such times, having curbed this [mind], (only)* into Self-control let him lead. (it)
[thence thence]

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

VI. 27. pras'aantamanasam hi'enam* yoginam sukham-uttamam
(260) (Indeed)* to (this)* limpid-minded Attuned One, happiness, the ultimate,

	उपैति	शान्तरजसं	ब्रह्मभूतमकल्मषम् ॥ २७ ॥
	upaeti	s'aanta-rajasam	Bramha-bhuutam-a-kalmasam
	comes near—	to the peaceful-passioned one	the All-One become, the not-soiled one.

	युञ्जन्नेवं	सदाऽऽत्मानं	योगी	विगतकल्मषः ।
VI. 28.	Yunjan'evam	sadaa'aatmaanam	yogii	vigata-kalmasahh
(261)	At-One-ing thus	continually the self,	the harmonized one,	vanished his soil,

	सुखेन	ब्रह्मसंस्पर्शमत्यन्तं	सुखमश्नुते ॥ २८ ॥
	sukhena	Bramha-samspars'am atyantam	sukham-as'nute.
	happily	the All One's intimate touch, the ultimate	felicity enjoys.

	सर्वभूतस्थमात्मानं	सर्वभूतानि	चात्मनि ।
VI. 29.	Sarva-bhuuta-stham-aatmaanam	sarva-bhuutaani	ca'aatmani
(262)	In all beings abiding, the Self,	all beings	as well in the Self

	ईक्षते	योगयुक्तात्मा	सर्वत्र		समदर्शनः ॥ २९ ॥
	iixate	yogo-yukta'aatmaa	sarvatra		sama-dars'anahh.
	he sees—	the At-One-ment attuned Self—	everywhere	(he is)	the equal-seeing one.

VI. 30.
(263)

योो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
Yo' maam pas'yatı sarvatra sarvam ca mayı pas'yatı
He who Me sees everywhere, (he who) all, too, in Me sees

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥
tasya aham na pranas'yaamı, sa' ca me na pranas'yatı.
for him I never shall be lost, he, too for Me never shall be lost.

VI. 31.
(264)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
sarva-bhuuta-sthıtam yo' maam bhajatı'ekatvam- aasthıtahh
In all beings abiding, he who Me (so) adoringly attends in one-ness established

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥
sarvathaa vartamaano' °pı sa' yogıı mayı vartate.
in whatever way existing also, that Attuned One in Me revolves.

VI. 32.
(265)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
Aatma' aopamyena sarvatra samam pas'yatı *yo' °rjuna
(He who)* through Self-similitude everywhere similarity sees O Arjuna,

19 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥
sukham vaa (yadi)* vaa duhkham sa' yogii paramo' matahh.
(whether)* of joy or * sorrow, that attuned yogi supreme is thought,

अर्जुन उवाच—
Arjuna' uvaaca :
Arjuna' said :

VI. 33. योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
(266) * Yo' °yam yogas- tvayaa proktahh saamyena, Madhu-Suudana,
This At-One-ment (which)[r] by thee has been declared by equability, O Intoxication-Demon's Killer

एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥
etasya'aham na pas'yaami cancalatvaat sthitim sthiraam.
of this I do not sec owing to wavering any state (as) stable

VI. 34. चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
(267) Cancalam hi manahh, Krsna, pramaathi balavat' drdham
Wavering indeed (is) the mind, O Krsna, harassing, strong, wilful.

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥
tasya'aham* nigraham manye vaayor-iva* suduskaram.
Its complete grasp [control] (I)* think (like)* the wind (is) as it were very hard to be done.

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca .
The Blessed Lord said :

VI. 35.
(268)
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
A-sams'ayam, Mahaa-baaho, mano' dur-nigraham calam
Without doubt, O mighty-armed, the mind (is) hard-to-grasp, pulsating

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥
abhyaasena tu*, Kaonteya, vaeraagyena ca grhyate.
(but)* by practise O Son of Kuntii, (and) by dispassion, too, it can be gripped,

VI. 36.
(269)
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
A-samyata''aatmanaa yogo' dus praapa iti me matihh
By the uncurbed self, At-One-ment yoga is hard to obtain—thus (is) my opinion ;

वश्यात्मना	तु	यतता	शक्यो	ऽवाप्तुमुपायतः ॥ ३६ ॥
Vas'ya''aatmanaa	tu	yatataa	s'akyo'	°vaaptum-upaayatahh.
by the governed Self,	indeed,	by the striving,	it is possible	to obtain through devices.

अर्जुन उवाच—
Arjuna' uvaaca :
Arjuna said :

	अयतिः	श्रद्धयोपेतो	योगाच्चलितमानसः ।	
VI. 37.	A-yatihh	s'raddhayaa'upeto	yogaat' calita-maanasahh	
(270)	The unsubdued one,	by faith accompanied,	from At-One-ment yoga	wandered [his] mind,

अप्राप्य	योगसंसिद्धिं	कां	गतिं	कृष्ण	गच्छति ॥ ३७ ॥
a-praapya	yoga- samsiddhim	kaam	gatim,	Krsna	gacchati ?
not obtaining	At-One-ment's accomplishment,	what	course,	O Krsna,	goes he ?

	कच्चिन्नोभय-	विभ्रष्टश्छिन्नाभ्रमिव	नश्यति ।
VI. 38.	Kaccit'na'ubhaya-	vibhrastas' chinna'abhram iva	nas'yati
(271)	Is it that from both	fallen away, a cut-away cloud, as it were,	he is ruined,

	अप्रतिष्ठो	महाबाहो	विमूढो	ब्रह्मणः	पथि ॥ ३८ ॥
	a-pratistho'	Mahaa-baaho'	vimuudho'	Bramhanahh	pathi ?
	unsteady	O Great-Armed One,	bewildered utterly,	in the All-One's	path ?

	एतन्मे	संशयं	कृष्ण	छेत्तुमर्हस्यशेषतः ।	
VI. 39.	Etan-me	sams'ayam,	Krsna	chettum-	arhasi'as'esatahh'
(272)	This, my	uncertainty,	O Krsna,	to cut through	you ought unreservedly.

त्वदन्यः		संशयस्यास्य		च्छेत्ता न ह्युपपद्यते ॥ ३९ ॥
Tvat'anyahh		sams'ayasya'asya+		(c)chettaa na-hi'upapadyate.
Than you, another,	of (this)*	uncertainty	(as)	a solver there is not verily such a one endowed. [cleaver]

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca :
The Blessed One said :

	पार्थ	नैवेह	नामुत्र	विनाशस्तस्य	विद्यते
VI. 40.	Paartha,	na'eva'iha	na'amutra	vinaas'as-tasya	vidyate*
(273)	O Son of Prthaa,	not even here [in this world]	nor in the next world	(is there)* complete ruin of such a one.	

न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥
Na-hi kalyaa*n*a-krt kas'cit* dur-gati*m*, Taata, gacchati.
Not indeed does (any)* auspicious action doer, an evil course, O Dear One, go.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
VI. 41. Praapya pu*n*ya-krtaa*m*' [lokaan usitvaa s'aas'vatiihh* samaahh
(274) Having gained the merit-doers' worlds, having dwelt [there] for everlasting years

शुचीनां श्रीमतां गेहे योगभ्रष्टो ऽभिजायते ॥ ४१ ॥
s'uciinaa*m* s'riimataa*m* gehe yoga-bhras*t*o °bhijaayate.
into the pure and auspicious one's home the At-One-ment-fallen-away-one is born again.

अथ वा योगिनामेव कुले भवति धीमताम् ।
VI. 42. Atha-vaa* yoginaam- eva* kule bhavati dhiimataam*
(275) (or)* rather (even)* into a harmonized one's family (of the wise)* he may become.

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥
etat'-(d)hi dur-labhatara*m* loke janma yat'iidrs'am.
This indeed is hard to obtain in the world—a birth such as this.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

VI. 43. Tatra ta*m* buddhi- sa*m*yoga*m* labhate paorvadehikam
(276) There that understanding intimate At-One-ment he obtains of a former body.

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

Yatate ca tato' bhuuyahh sa*m*siddao, Kuru-nandana.
He strives, too, thence again to complete achievement, O Kuru's Rejoicer.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशो ऽपि सः ।

VI. 44. Puurva'abhyaasena *tena eva hriyate hi'avas'o °pi sahh.
(277) By (that)* former practice even carried away indeed, helpless also is he.

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

Jijn'aasur-api yogasya s'abda-Bramha'ativartate.
The one wishing to know also At-One-ment, the [Creative] Tone (of the) All-One, he goes beyond.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

VI. 45. prayatnaat'yatamaanas-tu yogii sa*m*s'uddha-kilbisahh
(278) By persevering effort indeed (the striving)* harmonized one, completely purified from offense

अनेकजन्मसंसिद्धस्ततो	याति	परां	गतिम् ॥ ४५ ॥
aneka-janma-samsiddhas tato'	yaati	paraam	gatim.
by many a birth completely perfected, thence	goes	the Beyond Sublime	Course.

VI. 46.

(279)

तपस्विभ्यो	ऽधिको	योगी	ज्ञानिभ्यो ऽपि मतो ऽधिकः ।
Tapasvibhyo'	°dhiko'	yogii.	Jn'aanibhyo' °pi mato' °dhikahh.
Than fiery purposeful ascetics,	greater (is) the attuned one.		Than the wise also (he) is thought greater,

कर्मिभ्यश्चाधिको	योगी	तस्माद्योगी	भवार्जुन ॥ ४५ ॥
Karmibhyas'ca'adhiko'	yogii.	Tasmaat'yogii	bhava'Arjuna.
Than the doers of action, greater (is) the harmonized one.		Therefore, a harmonized one	become, Arjuna.

VI. 47.

(280)

योगिनामपि	सर्वेषां	मद्गतेनान्तरात्मना ।
Yoginaam-api*	sarvesaam*	mat'gatena'antara'aatmanaa
(Also)* of (all)* the harmonized ones,		in Me absorbed (their) inner Self

श्रद्धावान्	भजते	यो मां स मे	युक्ततमो मतः ॥ ४७ ॥
S'raddhaa-vaan	bhajate	yo' * maam sa me	yukta-tamo' matahh.
faith possessed (he who)*	adoringly attends	on me, he by Me	the attuned one best is thought.

Colophon,

ॐ	हरि:	ॐ	तत्	सत्
A um	Harihh !	A'um	Tat	Sat,
Om !	The Trinity, Hari [The Ravisher, Visnu]	Om !	THAT ! [the undefinable One]	BEING(NESS) !

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisads, [Inner Teachings spoken at the Guru's Feet]	of the Absolute All-One, the Science,

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे	अध्यात्म-
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade	"Adhi'aatma-"
In the At-One-ment Scripture,	in S'rii Krsna-Arjuna's converse,	"The Substratum Fundamentals of the Self";

योगो	नाम	षष्ठो	ऽध्याय: ॥
yogo	naama	*sastho*	°dhaayahh.
At-One-ment Yoga	named,	the Sixth	Discourse.

इति प्रथमं	कर्मषट्कं	समाप्तम् ॥
Iti prathamam	karma-*satkam*	samaaptam.
Thus the first	the action-aggregate of six	is completed.

अथ द्वितीयमुपासना- षट्कम् ॥

Atha dvitiiyam- upaasanaa- satkam.
Now [follows] the Second, the Attendance [in Service-adoration] group Aggregate of six.

सप्तमो ऽध्यायः

Saptamo' °dhyaayahh
the Seventh Discourse

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca :
The Blessed Lord said.

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।

VII. 1. Mayi'aasakta- manaahh, Paartha, yogam yunjan mat'aas'rayahh
(281) In Me (with) completely attached mind, O Son of Prthaa, At-One-ment practising, (in) Me the refuge

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

a-sams'ayam samagram Maam yathaa jn'aasyasi tat's'rnu.
without doubt (as) the whole Me, in what way thou willst know, that do thou hear

ज्ञानं ते ऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

VII. 2. Jn'aana*m* te °ha*m* sa-vijn'aanam ida*m* vaxyaami'as'esatahh.
(282) Wisdom, to thee, I, together with realization, this will declare without remainder [unreservedly]

यज्ज्ञात्वा नेह भूयो ऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

yat jn'aatvaa- na'iha bhuuyo' °nyat' jn'aatavyam avas'isyate.
which, having known, not here [on earth] again another (thing) needing to be known remains

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

VII. 3. Manusyaa*n*aa*m* sahasresu kas'cit'yatati siddhaye?
(283) (Among) men in a thousand what one strives [rarely] for perfection?

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

Yatataam- api siddhaanaam kas'cit'Maam vetti tattvatahh?
Among the striving, likewise, the successful ones, what one [rarely] Me knows in reality?

भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।

VII. 4. Bhuumir-aapo' °nalo' vaayuhh kha*m* mano' buddhir- eva ca
(284) Earth, water, fire, air, aether, mind, intuitive understanding, moreover

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

Ahamkaara' iti'iyam me bhinnaa prakrtir-astadhaa

The I-making power, thus (is) this My divided nature eightfold.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

VII. 5. Apara'iyam- itas- tu'anyaam prakrtim. Viddhi me* paraam,

(285) Lower (is) this than, indeed, (My)* other nature. Know thou My Sublime Beyond (Nature).

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

jiiva-bhuutaam, Mahaa-baaho' yayaa'idam' dhaaryate jagat.

the life formed individualized Self O Mighty-Armed One, by which is supported (this) pulsating life-world.

[NOTE. The ONE life in the individual lives is known as Jiivas']

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

VII. 6. Etat'yonini bhuutaani sarvaani iti'upadhaaraya.

(286) This (as) the womb of beings all, thus consider.

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

Aham krtsnasya jagatahh prabhavahh pralayas- tathaa.

I of the whole pulsating life world (am) source (and) dissolution as well.

मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
VII. 7. Mattahh paratara*m* na'anyat k*im*cit'asti, Dhana*m*jaya
(287) Than I higher none other whatsoever is, O Wealth Conquerer.

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥
Mayi sarvam-ida*m* prota*m* suutre ma*n*i- ga*n*aa iva*.
On me all this (is) threaded (like)* on a string (are) precious jewel collections

रसो ऽहमप्सु कौन्तेय प्रभा ऽस्मि शशिसूर्ययोः ।
VII. 8. Raso °ham-apsu, Kaonteya Prabhaa'asmi s'as'i-suuryayohh.
(288) 1 Flavourful (am) I in waters, O Son of Kunti , brilliance am I in the Moon and the Sun
2. Savourful essence

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥
Pra*n*avahh sarva-vedesu s'abdahh khe paorusa*m* nrsu
The Sacred Om in all the Books of Divine Knowledge, Sound in aether, manliness in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
VII 9. Pu*n*yo' gandhahh prthivyaa*m* ca tejas'ca'asmi vibhaavasao
(289) Pure fragrance of earth and splendour too am I in Sun-Fire

जीवनं	सर्वभूतेषु	तपश्चास्मि	तपस्विषु ॥ ९ ॥
Jiivana*m*	sarva-bhuutesu	tapas'ca'asmi	tapasvisu.
Life	in all beings,	Fiery purposeful asceticism too am I	in dedicated burning ascetics.

	बीजं	मां	सर्वभूतानां	विद्धि	पार्थ	सनातनम् ।
VII 10.	Biija*m*	maa*m*	sarva-bhuutaanaa*m*	viddhi,	Paartha,	sanaatanam
(290)	(As) the seed,	Me	of all beings	know,	O Son of Prthaa,	the Eternal One

बुद्धिर्बुद्धिमतामस्मि	तेजस्तेजस्विनामहम् ॥ १० ॥
Buddhir- buddhimataam-asmi	tejas- tejasvinaam-aham.
Intuitive understanding of the intuitive am I;	splendour of the splendid I

	बलं	बलवतामस्मि	कामराग-	विवर्जितम् ।
VII. 11.	Bala*m*	balavataam-asmi;	kaama-raaga-	vivarjitam.
(291)	Strength	of the strong am I	of craving-passion	bereft.

धर्माविरुद्धो	भूतेषु	कामो ऽस्मि	भरतर्षभ ॥ ११ ॥
Dharma'a-viruddho'	bhuutesu	kaamo' °smi,	Bharata'rsabha.
To righteousness not opposed,	in beings,	craving am I,	O Bharata-Bull.

VII. 12. (292)

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
Ye ca'eva saattvikaa' bhaavaa raajasaas-taamasaas'ca ye*
Those, moreover, (who are) of harmonious moods (and) the motionful and inert

मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ ११ ॥
matta eva'iti taan viddhi na tu'aham tesu te mayi.
(are) from Me, alone, thus these know, not indeed I in them (but) they in Me.

VII. 13. (293)

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
Tribhir-guna-mayaer-bhaavaer ebhihh* Sarvam-idam jagat.
By (these)* three quality-created moods all this pulsating life-world

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥
mohitam na'abhijaanaati maam-ebhyahh param- avyayam.
stupified does not thoroughly know Me, than these Beyond Sublime, Inexhaustible

VII. 14. (294)

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
Daevii hi esaa guna-mayii mama* maayaa duratyayaa.
Divine indeed this quality made mysterious creative illusory power (of Mine)* difficult to surmount.

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

Maam-eva ye prapadyante maayaam- etaa*m** taranti te.

To Me only, those who drawn near for refuge (this)* mysterious creative illusory power transcend they.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

VII. 15. Na maa*m* duskrtino' muu*d*haahh prapadyante nara'adhamaahh.

(295) Not to Me (do) the wrong-doers bewildered draw near for refuge among men the lowest,

माययाऽपहृत- ज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

Maayayaa'apahrta- jn'aanaa aasura*m* bhaavam-aas'ritaahh.

By (this) mysterious illusory power torn away (their) wisdom (to) a non-Godly nature clinging.

चतुर्विधा भजन्ते मां जनाः सुकृतिनो ऽर्जुन ।

VII. 16. Catur-vidhaa bhajante maa*m* janaahh sukrtino' °rjuna,

(296) Four kinds (of people)* adoringly attend on Me, people well-doing, O Arjuna.

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

aarto' jijn'aasur- artha'arthii jn'aanii ca Bharatarsabha.

the afflicted, the wisdom-desiring ones, the possession purposed ones the wise too O Bharata-Bull.

तेषां ज्ञानी नित्ययुक्त एक- भक्तिर्विशिष्यते ।

VII. 17. Tesaam jn'aanii nitya-yukta' eka- bhaktir- vis'isyate.
(297) Of these, the wise one, constantly harmonized, in One-ness- devoted, he is distinguished in excellence.

प्रियो हि ज्ञानिनो ऽत्यर्थमहं स च मम प्रियः ॥१७॥

Priyo' hi jn'aanino' 'tyartham aham. Sa' ca mama priyahh.
Beloved indeed of the wise one, above all possessions, am I. He, too (is) My beloved.

उदाराः सर्वं एवैते ज्ञानी त्वात्मैव मे मतम् ।

VII. 18 Udaarahh sarva eva'ete jn'aanii tu'aatmaa eva me matam.
(298) Noble (are) all even these, [but] the wise one indeed as Mine own self only [is held] in My thought

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

aasthitahh sa hi yukta 'aatmaa maam-eva'anuttamaam Gatim.
wholly fixed (is) he indeed, with attuned self, on Me only, the ultimate Way.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

VII. 19. Bahuunaam janmanaam-ante jn'aana-vaan maam prapadyate
(299) (At) many births' end the one wisdom-ful to Me draws near for refuge

21

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥
"Vaasudevahh sarvam," iti sa mahaa'aatmaa su-dur-labhahh.
"The Indwelling Shining Divinity is all," thus (says) he the Great-Soul. very difficult to obtain.

VII. 20.
(300)

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
By Kaamaes*-taes-taer- hrta- jn'aanaahh prapadyante °nya-devataahh.
such and such (cravings)* torn away (their) wisdom (men) draw near for refuge to other shining Divinities.

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥
tam tam niyamam- aasthaaya prakrtyaa niyataahh svayaa*
such and such restrictions having taken up, by (their own)* nature curbed.

VII. 21.
(301)

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
yo' yo' yaam yaam tanum bhaktahh* s'raddhayaa'arcitum- icchati,
Whatever (devotee)* whichever shape by faith to worship desires,

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥
tasya tasya'acalaam s'raddhaam taam-eva vidadhaami'aham.
For such and such one, unmoving [unflinching] (his) faith that alone do render I.

स तया श्रद्धया युक्तस्तस्या ऽऽराधनमीहते ।

VII. 22. Sa' tayaa s'raddhayaa yuktas-tasyaa" aaraadhanam-iihate.
(302) He by that faith united, of such a one propitiation endeavours to obtain (for himself),

लभते . च ततः कामान् मयैव विहितान् हितान् ॥ २२ ॥

labhate ca tatahh kaamaan mayaa'eva vihitaan- hitaan.
obtains likewise from that [his] cravings, by Me alone decreed the benefits.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

VII. 23. Antavat-tu phalam tesaam* tat* 'bhavati 'alpa- medhasaam.
(303) With an end indeed (that)* fruit becomes (for those)* of small intelligence.

देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ १३ ॥

Devaan deva-yajo' yaanti, mat'bhaktaa yaanti maam-api.
To the Shining Divinities, the Divinity-Sacrificers go; My devotees go to Me likewise.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

VII. 24. Avyaktam vyaktim- aapannam manyante Maam- a-buddhayahh,
(304) "The unmanifest to manifestation arrived," they deem Me—the uncomprehending ones,

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ १४ ॥
Param bhaavam-a-jaananto' *mama'avyayam- an-uttamam.
(My)* beyond sublime Mood un-knowing- My undiminishable ultimate Best.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
VII. 25. Na'aham prakaas'ahh sarvasya yoga-maayaa- samaavrtahh
(305) Nor (am) I manifest for all (being) by the At-One-ment mysterious creative illusion well covered

मूढो ऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥
muudho' °yam[†] na'abhijaanaati loko' * Maam-ajam- avyayam.
(This)[†] bewildered (world)* does not realize Me, as the unborn, the unwasting one.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
VII. 26. Veda'aham* samatiitaani vartamaanaani ca'Arjuna
(306) (I)* know (beings)* that have been, that are now also, Arjuna

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २५ ॥
bhavisyaani ca bhuutaani* Maam tu veda na kas'cana.
(and) (those) that are to come, too (But) Me indeed knows not anyone.

इच्छाद्वेष- समुत्थेन द्वंद्वमोहेन भारत ।
VII. 27. Icchaa-dvesa- samutthena dva*m*dva-mohena, Bhaarata
(307) From liking-disliking sprung duality-bewilderment, O Son of the Bharata Line

सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥
sarva-bbuutaani sa*m*moha*m* sarge yaanti, Para*m*tapa.
all beings to complete bewilderment during (this) creation go, O Foe Harasser.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
VII. 28. Yesaa*m* tu'anta- gata*m* paapa*m* janaanaa*m* pu*n*ya-kar*m*a*n*aam
(308) Of whom, indeed to an end has gone Sin— of (these)[a] men of pure deeds,

ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥
te dva*m*dva-moha- nirmuktaa bhajante Maa*m* dr*d*ha-vrataahh.
they, from duality-bewilderment freed, adoringly attend on Me (they) the firm-vowed ones.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
VII. 29. Jaraa-mara*n*a- mo*x*aaya Maam-aas'ritya yatanti ye*
(309) For old age, death liberation, Me refuged in (those who)* strive

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

te Brahma Tat'viduhh Krtsnam Adhi'aatma*m* Karma ca'a-khilam.

they, the Absolute All-One, THAT, know—the Whole substratum core of the Self, Action, too with naught missing,

VII. 30. (310)

साधिभूताधिदैवं मां

Sa'adhi-bhuuta'adhi-daeva*m* maa*m**

With the fundamental core of the elements, the substratum of the Divine Energies

साधियज्ञं च ये विदुः ।

Sa'adhi-yajna*m* ca ye viduhh

with the substratum core of sacrifice, too, those who (so) know (Me)*

प्रयाण- काले ऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

prayaa*n*a- kaale °pi ca Maa*m* te vidur- yukta- cetasahh.

at forthgoing [departing] time, moreover, Me, they know, harmonized (their) soul-consciousness,

Colophon;

ॐ हरिः ॐ तत् सत्

A'um Harihh! A'um Tat Sat,

Om! [The Trinity] Hari [Visnu the Ravisher,] Om! THAT! [The undefinable One] BEING(NESS)!

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
Iti S'riimat'Bhagavat'Giitaasu'upanisatsu Bramha-Vidyaayaa*m*
Thus in the auspicious blessed song of the Upanisads; of the Absolute All-One, the Science,
, [inner teachings spoken at the Guru's Feet]

योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम
Yoga-S'aastre S'rii-Krs*n*a'Arjuna-sa*m*vaade "Jn'aana-vijn'aana-Yogo'" naama
In the At-One-ment Scripture; in S'rii Krsna-Arjuna's converse, "Wisdom-Realization-At-One-ment" named.

सप्तमो ऽध्याय:
saptamo' °dhyaayahh.
the Seventh Discourse.

अथ अष्टमो ऽध्यायः

Atha 'Astamo' °dhyaayahh

Now [follows] the Eighth Discourse

अर्जुन	उवाच—	
Arjuna'	uvaaca.	
Arjuna'	said:	

	किं	तद्ब्रह्म	किमध्यात्मं	किं	कर्म	पुरुषोत्तम ।
VIII. 1.	Kim	tat'Bramha?	Kim-Adhi'aatmam?	Kim	Karma,	Purusa'uttama?
(311)	What (is)	that Absolute All-One?	What is the substratum core of the Self?	What (is)	Action,	O Man the Best?

	अधिभूतं	च	किं	प्रोक्तम्-	अधिदैवं	किमुच्यते ॥ १ ॥
	Adhi-bhuutam	ca	kim	proktam?	Adhi-daevam,	kim-ucyate?
	the substratum core of the elements,	too	what	is declared?	the substratum core of Divine Energies,	what is it said (to be)!?

	अधियज्ञः	कथं	को	ऽत्र	देहे	ऽस्मिन्	मधुसूदन ।
VIII. 2.	Adhi-yajn'ahh,	katham	ko'	°tra	dehe-	°smin*	Madhu-suudana?
(312)	The substratum core of sacrifice,	how (and)	who (are there)	here in (this)*	body		O Intoxication-Demon Destroyer?

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

Prayaa*n*a- kaale ca katha*m* jn'eyo'°si niyata'aatmabhihh ?

At departure time, too, how *to be known art Thou by the* disciplined selves ?

श्रीभगवानुवाच—

S'rii-Bhagavaan-uvaaca :

The Blessed One said

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

VIII. 3 A*x*ara*m* Bramha parama*m*. Sva-bhaavo' °dhi aatmam-ucyate.

(313) The indissoluble Absolute All-One (is) the Supreme. (His) own nature the substratum core of Self is said (to be).

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

Bhuuta-bhaava'udbhava-karo' visargahh ; karma-sa*m*jn'itahh.

Of beings' nature, as the birth-making creative emanation, Action is named.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

VIII. 4. Adhi-bhuuta*m* *x*aro' bhaavahh. Purusas'ca adhi-daevatam.

(314) The substratum core of the elements (is) [my] dissoluble mood. The Person [Spirit] too, is the substratum core of Divine Energies.

	अधियज्ञो	ऽहमेवात्र	देहे	देहभृतां वर ॥ ४ ॥
	Adhi-yajn'o	°ham-eva atra	dehe	deha-bhrtaam, Vara.
The	substratum core of sacrifice	(am) I even here	in the body,	the body-wearer, O Best One.

	अन्तकाले	च	मामेव	स्मरन्	मुक्त्वा	कलेबरम् ।
VIII. 5. (315)	Anta-kaale	ca	Maam-eva	smaran	muktvaa	kalebaram
	In ending time,	as well,	Me only	remembering,	having cast off	the body,

यः	प्रयाति	स	मद्भावं	याति	नास्त्यत्र	संशयः ॥ ५ ॥
yahh	prayaati	sa'	mat'bhaavam	yaati ;	na'asti'atra	sams'ayahh.
he who	goes forth,	he,	into My Being	goes ;	nor is there here	a doubt.

	यं यं वाऽपि	स्मरन्	भावं	त्यजत्यन्ते	कलेबरम् ।
VIII. 6. (316)	Yam yam*vaa'api	smaran	bhaavam	tyajati'ante	kalebaram
	Also	remembering (whichever)*	mode of being [when]	one abandons in the end	the body.

तं तमेवैति	कौन्तेय	सदा	तद्भावभावितः ॥ ६ ॥
tam tam- eva'eti,	Kaonteya,	sadan	tat'bhaava-bhaavitahh.
to such and such a one only one goes,	O Son of Kunti,	continually	to that nature conformed.

VIII. 7. (317)

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
Tasmaat sarvesu kaalesu Maam-anusmara Yuddhya ca.
Therefore, in all times, Me remember. Fight, as well

मय्यर्पित- मनो- बुद्धि- र्मामेवैष्यस्यसंशय: ॥ ७ ॥
Mayi arpita- mano buddhir Maam-eva esyasi'asams'ayahh.
In me offered (your) mind and intuitive understanding, to Me only thou wilt come without a doubt.

VIII. 8. (318)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
Abhyaasa- yoga-yuktena cetasaa na'anya-gaaminaa
With practice and At-One-ment union linked, the consciousness not to another going,

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥
Paramam Purusam divyam yaati, Paartha'anucintayan.
To the Supreme Person [Spirit] divine one goes, O Son of Prthaa, [Him] considering.

VIII. 9. (319) [11+11 Rhythm]

कविं पुराणमनुशासितारम् अणोरणीयासमनुस्मरेद्य: ।
Kavim puraanam- anus'aasitaaram anor-aniiyaamsam-anusmaret'yahh+
The Bard of old, Ruler of the [world], than the small, smaller, (he who) frequently recollects (Him)

सर्वस्य धातारमचिन्त्यरूपम् आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥

sarvasya dhaataaram- acintya-ruupam Aaditya-var*n*am tamasahh parastaat

Of all, the Supporter, of inconceivable form, of Sun colour, than darkness beyond sublime.

VIII. 10. (320)

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

Prayaa*n*a kaale manasaa'acalena bhaktyaa yukto' yoga-balena ca'eva,

In forthgoing time, by mind unshaken, by devotion-attuned, At-One-ment's strength moreover,

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

bhruvor-madhye praa*n*am-aaves'ya samyak sa' ta*m* para*m* Purusam upaeti divyam.

the two brows between, the life-breath having placed well, he to That Sublime Beyond Person-Spirit comes near to the Divine One

VIII. 11. (321)

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

Yat'a*x*ara*m* veda-vido' vadanti vis'anti yat' * yatayo' viita-raagaahh

That which as indissoluble Divine Knowledge-knowers declare, (that into which) enter the striving ones, bereft of passion,

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

yat'icchanto' Brahmcarya*m* caranti tat-te pada*m* sa*m*grahe*n*a prava*x*ye.

that for which desiring chastity, (men) perform [actions] that, to thee, the state by summary I shall declare.

VIII. 12. (322)

सर्वद्वाराणि	संयम्य	मनो	हृदि	निरुध्य	च ।
Sarva-dvaaraani	samyamya	mano	hrdi	niruddhya	ca'
All the gates	having controlled,	the mind	in the heart	having locked,	as well,

मूर्ध्न्याधायात्मनः	प्राणमास्थितो	योगधारणाम् ॥ १२ ॥
muurdhni aadhaaya'aatmanahh	praanam aasthito'	yoga-dhaaranaam
in the head having placed the Self's	life-breath, firm-fixed on	At-One-ment concentration,

VIII. 13. (323)

ओमित्येकाक्षरं	ब्रह्म	व्याहरन्	मामनुस्मरन् ।
A'UM iti'eka'axaram	Bramha	vyaaharan	Maam-anusmaran
"OM" ! thus the one-syllable [The Trinity]	the All-One	reciting,	Me frequently remembering,

यः प्रयाति	त्यजन्	देहं	स	याति		परमां	गतिम् ॥ १३ ॥
yahh prayaati	tyajan	deham	sa'	yaati		Paramaam	Gatim.
who goes forth,	abandoning	the body,	he	goes	the	Supreme	Way.

VIII. 14. (324)

अनन्यचेताः	सततं	यो	मां	स्मरति	नित्यशः ।
An-anya-cetaahh	satatam	yo	Maam	smarati	nityas'ahh
Not [diverted] in another [his] consciousness,	continuously	he who	Me	remembers	constantly

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥
tasya'aham su-labhahh, Paartha, nitya-yuktasya yoginahh.
for him I (am) easily obtained, O Son of Prthaa—for the constantly-linked attuned one,

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
VIII. 15. Maam-upetya punar-janma duhkha'aalayam-a-s'aas'vatam
(325) To Me, having come, re-birth [in this] sorrowful abode non-eternal,

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥
na'aapnuvanti Mahaa'aatmaanahh samsiddhim paramaam gataahh.
(they) do not gain— the Great Souls—to complete perfection Supreme (they) having gone.

आब्रह्म- भुवनाल्लोकाः पुनरावर्तिनो ऽर्जुन ।
VIII. 16. Aa-Bramha- bhuvanaat'lokaahh punar-aavartino' 'rjuna'
(326) Up to Brahmaa, the creator's abode, worlds are again revolving [in cyclic evolution] Arjuna

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
Maam-upetya tu, Kaonteya, punarjanma na vidyate.
Me having come near, indeed, O Son of Kuntu, rebirth (does) not exist.

सहस्र- युगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।

VIII. 17. Sahasra- yuga-paryantam ahar-yat'Bramhano' viduhh.
(327) (As) a thousand ages' limited, the Day, which (is) of the All-One, (people)* know,

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

Raatrim yuga-sahasra'antaam te- °ho'-raatra- vido' *janaahh
(As) a Night (of) ages a thousand limited, they [who so see] (are) Day and Night knowers

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

VIII. 18. Avyaktaat' vyaktayahh sarvaahh prabhavanti ahar-aagame.
(328) From the unmanifested, manifestations all flow forth in the Day's coming.

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्त- संज्ञके ॥ १८ ॥

raatri'aagame praliiyante tatra'eva'avyakta- samjn'ake.
In the Night's Coming, they dissolve, there, only in the "unmanifested" as named.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

VIII. 19. Bhuuta-graamahh sa' eva'ayam bhuutvaa bhuutvaa praliiyate
(329) The beings aggregate, he only this having become and (again) become, dissolves

रात्र्यागमे	ऽवशः	पार्थ	प्रभवत्यहरागमे ॥ १९ ॥
raatri'aagame-	°vas'ahh,	Paartha,	Prabhavati'ahar-aagame.
in Night's coming,	helpless,	O Son of Prthaa,	he flows forth in the Day's Coming,

VIII. 20.
(330)

परस्तस्मात्तु	भावो	ऽन्यो	ऽव्यक्तोऽव्यक्तात्		सनातनः ।
Paras-tasmaat- tu	bhaavo' *	°nyo'	°vyakto'	°vyaktaat*	sanaatanahh
Higher than that indeed (unmanifested)*	nature [exists]	another	unmanifested—		The Eternal One*

यः	स	सर्वेषु	भूतेषु	नश्यत्सु	न	विनश्यति ॥ २० ॥
yahh	sa' *	sarvesu	bhuutesu	nas'yatsu	na	vinas'yati'
which		in all	beings'	destruction (That)*	is not	completely destroyed

VIII. 21.
(331)

अव्यक्तो	ऽक्षर	इत्युक्तस्तमाहुः	परमां गतिम् ।
Avyakto'	°xara	iti'uktas- tam- aahuhh	paramaam- gatim,
"Unmanifested,	indissoluble,"	thus called, That they declare	as the Supreme Course

यं	प्राप्य	न	निवर्तन्ते		तद्धाम	परमं	मम ॥ २१ ॥
yam	praapya	na	nivartante		tat'dhaama	paramam	mama.
which,	having obtained, they	do not	return—	That (is)	the Abode	Supreme	of Mine.

VIII. 22. पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
Purusahh sa' Parahh, Paaitha, bhaktyaa labhyas-tu'an-anyayaa
(332) The Person-Spirit, He, the Very High, O Son of Pithaa, by devotion (is) obtainable, verily, to none other,

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥
yasya'antahh sthaani bhutaani yena sarvam-idam tatam
of Whom within stand (all) beings, by Whom all this (is) spread out [on the loom of life]

VIII. 23. यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
Yatra kaale tu'anaavrttim aavrttim ca eva yoginahh
(333) Where in time, indeed non-return, return, moreover, yogis, harmonized ones,

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥
prayaataa yaanti tam kaalam vakyaami, Bharata-rsabha
gone forth, reach, that time I shall declare, O Bharata-Bull.

VIII. 24. अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
Agnir- jyotir- ahahh s'uklahh sat'maasaa uttaraayanam
(334) Fire, light, day, the fortnight of the waxing moon, the six months of the Sun's Northward Path,

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥
tatra prayaataa gacchanti Bramha Bramha-vido' janaahh
there, gone forth, go to the All-One, the All-One-knowing people.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
VIII. 25. Dhuumo' raatris-tathaa krs*n*ahh *sat*'maasaa da*xin*aayanam
(335) Smoke, night, also, the period of the waning moon, the six months of the Sun's Southward Path

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥
tatra caandramasa*m* jyotir- yogii praapya nivartate.
there the moon's light, the Attuned One having attained, returns again.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
VIII. 26. S'ukla- krs*n*e gatii hi'ete jagatahh s'aas'vate mate.
(336) Waxing Light, or Waning to Darkness—two Courses indeed are these, for the living world, everlasting are deemed.

एकया यात्यनावृत्तिमन्यया ऽऽवर्तते पुनः ॥ २६ ॥
ekayaa yaati'anaavrttim anyayaa 'aavartate punahh.
By one (man) goes to non-return, by another he returns again.

VIII. 27 (337)

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
Na'ete - srtii, Paartha, jaanan Yogii muhyati kas'cana *
Not these two paths, O Son of Prthaa, knowing, (is) any Attuned One confused.

तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥
Tasmaat sarvesu kaalesu yoga-yukto bhava Arjuna.
Therefore, in all times, At-One-ment harmonized, be, O Arjuna.

VIII. 28. (338) (11+11 Rhythm)

वेदेषु यज्ञेषु तपःसु चैव
Vedesu yajn'esu tapahhsu ca eva
In books of Divine Knowledge, sacrifices, burning purposeful acts of asceticism, moreover,

दानेषु यत् पुण्यफलं प्रदिष्टम् ।
daanesu yat punya-phalam pradistam
in gifts what merit-fruit is assigned,

अत्येति तत् सर्वमिदं विदित्वा
atyeti tat * sarvam idam viditvaa
he transcends all (that), this having known—

योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥
yogii param sthaanam-upaeti ca aadyam
(He) the Harmonized One, to the Beyond state goes and to the primal (realm).

CHAPTER VIII

Colophon . ॐ A'um Om ! [The Trinity] हरिः Harihh ! Hari [The Ravisher, Visnu] ॐ A'um Om ! तत् Tat THAT ! [the undefinable One] सत् Sat, BEING(NESS) !

इति Iti Thus श्रीमद्भगवद्गीतासूपनिषत्सु S'riimat'Bhagavat'Giitaasu'upanisatsu in the auspicious blessed song of the Upanisads; [Inner Teachings heard at the Guru's Feet] of the ब्रह्मविद्यायां Bramha-Vidyaayaam Absolute All-One, the Science;

योगशास्त्रे Yoga-S'aastre in the At-One-ment Scripture; श्रीकृष्णार्जुन संवादे S'rii-Krsna'Arjuna-samvaade in S'rii Krsna-Arjuna's converse, ऽक्षरब्रह्मयोगो "°xara-Bramha-yogo'" "The Indissoluble All-One At-One-ment" नाम naama named

अष्टमो 'astamo' the Eighth ऽध्यायः °dhyaayahh. Discourse.

अथ नवमो ऽध्याय:

Atha navamo' °dhyaayahh

Now [follows] the Ninth Discourse

श्रीभगवानुवाच—

S'rii Bhagavaan uvaaca:

The Blessed Lord said.

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

IX. 1. Idam tu te* guhya-tamam pravaxyaami'anasuuyave.

(339) This, indeed, to you, the secret greatest, I shall declare—(to you)* the uncritical one.

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥ १ ॥

jn'aanam-vijn'aana-sahitam yat'jn'aatvaa moxyase °s'ubhaat.

wisdom with realization associated, that which having known, thou shalt be freed from inauspicious dulness. [non-shining]

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

IX. 2. Raaja- vidyaa raaja-guhyam pavitram-idam-uttamam

(340) A King's Science, A King's Secret, purifier this, the ultimate,

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥
pratyaxa'avagama*m* dharmya*m* su-sukha*m* kartum-avyayam.
directly before one's eyes comprehended, righteous, pleasurable to do, inexhaustible.

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
IX. 3. A-s'radda-dhaanaahh Purusaahh* dharmasya'asya* Para*m*tapa
(341) Without a faith reservoir of this [inner] righteousness, O Foe Consumer,

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥
a-praapya maa*m* nivartante mrtyu- sa*m*saara-vartmani.
(men),* not having reached Me, return in the death-world procession wheel-track.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
IX. 4. Mayaa tatam-idam*[1] sarva*m* jagat'avyakta- muurtinaa.
(342) By Me is spread [out on life's loom] all (this)* pulsating life world [by my] unmanifested form

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥
Mat-sthaani sarva-bhuutaani na ca'aha*m* tesu'avasthitahh.
In Me standing (are) all beings— nor, moreover, (am) I in them fixed.

IX. 5. (343)

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
Na ca mat-sthaani bhuutaani. Pas'ya me yogam-aes'varam.
Nor yet In Me (are) standing beings. Behold My At-One-ment Yoga of Lordship.

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
Bhuuta-bhrt'na- ca bhuuta-stho' mama'aatmaa- bhuuta-bhaavanahh.
Beings upholding, (I am) not, as well, in beings fixed —My Self, of beings the Cherisher.

IX. 6. (344)

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
Yathaa 'aakaas'a-sthito' nityam vaayuhh S'arvatra-go' Mahaan
As in aether poised constant (is) wind— the everywhere-going [omnipresent] great One,

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥
tathaa sarvaani bhuutaani mat-sthaani'iti'upadhaaraya.
so all beings (are) in Me standing; thus bear in mind.

IX. 7. (345)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
Sarva-bhuutaani, Kaonteya, prakrtim yaanti maamikaam*
All beings, O Son of Kuntii, (My own)* nature reach

कल्पक्षये	पुनस्तानि	कल्पादौ	विसृजाम्यहम् ॥ ७ ॥
kalpa-xaye	punas-taani	kalpa'aadao	visrjaami'aham.
in a cycle's decay ;	again them	in a cycle's beginning	emanate I.

IX. 8. (346)

प्रकृतिं	स्वामवष्टभ्य	विसृजामि	पुनः	पुनः ।
Prakrtim	svaam avastabhya	visrjaami	punaf'	punahh
Nature	Mine own, leaning upon,	I emanate	again (and)	again,

भूतग्राममिमं	कृत्स्नमवशं	प्रकृतेर्वशात् ॥ ८ ॥
bhuuta-graamam imam	krtsnam a-vas'am	prakrter-vas'aat.
of being's aggregate this	whole, helpless,	by Nature's power.

IX. 9. (347)

न	च	मां	तानि	कर्माणि	निबध्नन्ति	धनंजय ।
Na	ca	Maam	taani	karmaam	nibadhnanti,	Dhanamjaya.
Nor,	too, (do)	Me	these	works	bind down fast,	O Wealth Conquerer.

उदासीनवदासीनमसक्तं	तेषु	कर्मसु ॥ ९ ॥
udaasiinavat' aasiinam - a-saktam	tesu	karmasu.
(I) as if unconcerned, (a neutral), seated unattached	in these	actions.

मया ऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

IX. 10. Mayaa'adhyaxena prakrtihh suuyate sa-cara'acaram

(348) With Me (as) Supervisor, Nature is caused to send out together the moving and unmoving

हेतुना ऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

hetunaa 'anena* Kaonteya, jagat'viparivartate.

By (this)* Cause O Son of Kuntii, the moving pulsating world revolves.

[in cyclic unfoldment]

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

IX. 11. Avajaananti Maam* muudhaa maanusiim tanum aas'ritam

(349) They despise Me—the foolish bewildered ones—(Me)* in the human form refuged.

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

param bhaavam-a-jaananto' mama* bhuuta-mahaa iis'varam.

(of My)* Beyond Sublime mood unknowing (I) of beings the Great Lord.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

IX. 12. Mogha'aas'aa' mogha-karmaano' moghajn'aanaa' vi-cetasahh

(350) Futile (their) hopes, futile (their) deeds, futile (their) wisdom. the ones bereft of consciousness.

राक्षसीमासुरीं	चैव	प्रकृतिं	मोहिनीं	श्रिताः ॥ १२ ॥
raaxasiim- aasurii*m*	ca'eva	prakrti*m*	mohinii*m*	s'ritaahh.
the fierce-terrible, ungodly, moreover		Nature,	the deceitful,	refuged in.

IX. 13.
(351)

महा	ऽऽत्मानस्तु	मां	पार्थ	दैवीं	प्रकृतिमाश्रिताः ।
Mahaa'	aatmaanas-tu	Maa*m*,*	Paartha,	daevii*m*	prakrtim-aas'ritaahh
Great	Souls, indeed,		O Son of Prthaa, [My]	divine	nature refuged in,

भजन्त्यनन्य-	मनसो	ज्ञात्वा	भूतादिमव्ययम् ॥ १३ ॥
bhajanti an-anya-	manaso'	jn'aatvaa	bhuuta'aadim-avyayam.
adoringly attend on (Me)*	without another thought,	having known (Me)*,	of beings, the Primeval One, Undiminishable.

IX. 14.
(352)

सततं	कीर्तयन्तो	मां	यतन्तश्च	दृढव्रताः ।
Satata*m*	kiirtayanto'	Maa*m*	yatantas'ca	drdha-vrataahh
Continuously	singing praises	to Me,	the striving ones, too,	of firm vows,

नमस्यन्तश्च	मां	भक्त्या	नित्ययुक्ता	उपासते ॥ १४ ॥
namasyantas'ca	Maa*m*	bhaktyaa	nitya-yuktaa	upaasate.
bowing down, too,	to Me,	with devotion,	constantly attuned,	near attend [worship-serve]

IX. 15. (353)

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

Jn'aana-yajn'ena ca'api anye yajanto' Maam-upaasate

With wisdom's sacrifice, as well also, others, sacrificing, Me near attend*. [worship-serve]

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

ekatvena prthaktvena bahudhaa vis'vato'-mukham.

By (My) singleness, by (My) severalness, in many ways in every direction-faced (they near attend).

IX. 16. (354)

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।

Aham kratur- aham yajn'ahh svadhaa'aham- aham-aosadham

I the oblation, I the sacrifice, the Pitri-Manes-ancestor-offering I, I the herb,

मन्त्रो ऽहमहमेवाज्यम्- अहमग्निरहं हुतम् ॥ १६ ॥

Mantro' °ham- aham-eva'aajyam aham-agnir-aham hutam

the (word of Power) invocation I, I even the ghee, [clarified butter] I the fire, I the offering.

IX. 17. (355)

पिता ऽहमस्य जगतो माता धाता पितामहः ।

Pitaa'aham- asya jagato' Maataa, Dhaataa, Pitaa-mahahh,

Father (am) I of this pulsating life-world, Mother, Supporter, Ancestor Venerable, [Grand-Father]

वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥ १७ ॥

vedyam, pavitram, A'umkaara' Rk, Saama, Yajur- eva ca.

the to-be-known, Purifier, the Sacred Word, the Lustre, Song, Sacrifice,-(Divine Knowledge Scriptures) even as well,

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

IX. 18. Gatir, Bhartaa, Prabhuhh, Saaxii, Nivaasahh, S'aranam, Suhrt

(356) The Way, the Nourisher-Husband, Over-Lord, Witness, Abode, Refuge, Good-Hearted-Friend,

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

Prabhavahh, Pralayahh, Sthaanam, Nidhaanam, Biijam-avyayam

Origin, Dissolution, Foundation, Treasure-Store, Seed, Inexhaustible-Undecaying.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

IX. 19. Tapaami'aham Aham varsam nigrhnaami utsrjaami ca

(357) I burn, (do) I. I the rain hold back (and) pour forth too.

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

Amrtam ca'eva mrtyus'ca* Sat'a-sat' ca'aham, Arjuna,

Immortality, as well moreover, (and) death, Being-Non-Being too, I, O Arjuna,

	त्रैविद्या	मां	सोमपाः	पूतपापा
IX. 20.	Trae vidyaa	Maam*	somapaahh	puuta-paapaa
(358)	The three-knowledged Ones		the Soma purifying Nectar-drinkers, [See XV 13]	the purified from sin,
(11+11 Rhythm for 20 and 21)				

यज्ञैरिष्ट्वा	स्वर्गतिं	प्रार्थयन्ते ।	
yajn'aer-istvaa	svargatim	praarthayante.	
With sacrifices having desire-sacrificed,	the heaven way	they ask	(of Me.)*

ते	पुण्यमासाद्य		सुरेन्द्रलोकम्-
Te	punyam*-aasaadya		Sura-Indra-lokam
They	having reached	(the pure meritful)*	God-Lord's world, [the Lord of Heaven]

अश्नन्ति	दिव्यान्	दिवि	देवभोगान् ॥ २० ॥
as'nanti	divyaan*	divi	deva-bhogaan
they eat and enjoy		in heaven (divine)*	celestial feasts

	ते	तं	भुक्त्वा	स्वर्गलोकं	विशालं
IX. 21.	Te	tam*	bhuktvaa	svarga-lokam	vis'aalam
(359)	They		having enjoyed (that)*	heaven-world	vast,
(11-11 Rhythm)					

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
xii*n*e pu*n*ye martya-lokam vis'anti.
whence wasted away (are their) merits, the mortal-world they enter.

एवं त्रयीधर्ममनुप्रपन्ना
Eva*m* trayii-dharmam-anuprapannaa
Thus the three Vedas devoted (to),

गतागतं कामकामा लभन्ते ॥ २१ ॥
gata'aagata*m* kaama-kaamaa' labhante.
the going (and) coming (transient world) desire-desirers obtain.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
IX. 22. Ananyaas' cintayanto' Maa*m** ye janaahh pari'upaasate
(360) Without another thinking on, those men (who) encircling (Me), near-attend,

तेषां नित्याभियुक्तानां योग- क्षेमं वहाम्यहम् ॥ २२ ॥
Tesaa*m* nitya'abhi-yuktaanaa*m* yoga- xema*m* vahaami'aham.
(for) them, the constant, perfectly Attuned Ones, gain-achievement-security hold I.
[See also II 45]

IX. 23. (361)

ये ऽप्यन्यदेवता- भक्ता यजन्ते श्रद्धया ऽन्विताः ।
Ye°pi'anya- devataa- bhaktaa yajante s'raddhayaa' anvitaahh-
Those who also (are) of other presiding deities devotees, worship (for their own ends), with faith accompanied,

ते ऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥
te °pi Maam-eva Kaonteya yajanti'a-vidhi- puurvakam.
They, too, Me alone, O Son of Kunti, worship [though] not by rule of old.

IX. 24. (362)

अहं हि सर्वयज्ञाना भोक्ता च प्रभुरेव च ।
Aham hi sarva-yajn'aanaam bhoktaa ca prabhur-eva ca
I indeed of all Sacrifices (am) the Enjoyer and Lord moreover.

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥
na tu Maam-abhi-jaananti tattvena'atas'cyavanti te.
But not indeed Me do they realize, by (My) essential reality. Hence fall they.

IX. 25. (363)

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
Yaanti deva-vrataa- devaan pitrrn yaanti pitr-vrataahh
They go, the Celestial-vowed to the Shining Celestials. To the ancestors go the ancestor-vowed;

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनो ऽपि माम् ॥२५॥
Bhuutaani yaanti bhuuta'ijyaa. Yaanti* mat'yaajino 'pi Maam.
To (Lower) elemental beings go the elemental-sacrificers. (Those who) to Me (are) sacrificers likewise (go)* to Me.

IX. 26. (364)
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
Patram, puspam, phalam, toyam, yo' Me bhaktyaa prayacchati
Leaf, flower, fruit, water, he who to Me by devotion offers,

तदहं भक्त्युपहृतम् अश्नामि प्रयतात्मनः ॥ २६ ॥
tat'aham bhakti'upahrtam as'naami prayata''aatmanahh.
that I, the devout offering enjoy [lit "Eat"] (an offering of)* the striving Self,

IX. 27. (365)
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
Yat-karosi yat'as'naasi yat'juhosi dadaasi yat*
What (soever) thou doest, whatsoever thou eatest, whatsoever thou offerest (or) (whatsoever)* givest,

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥
yat-tapasyasi, Kaonteya, tat-kurusva, mat'arpanam.
whatever fiery purposeful asceticism thou sufferest, O Son of Kuntii, that make to Me as offering.

शुभाशुभ- फलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

IX. 28. S'ubha'a-s'ubha- phalaer-evam moxyase karma-bandhanaehh

(366) From auspicious shining and non-shining fruits, thus thou shalt be liberated from action's bonds.

संन्यासयोग- युक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

Samnyaasa- yoga- yukta'aatmaa vimukto' Maam-upaesyasi.

By renunuciation-At-Onement harmonized Self, set free, to Me thou shalt come.

समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः ।

IX. 29. Samo °ham sarva-bhuutesu' Na Me dvesyo' °sti na priyahh

(367) The same (am) I in all beings Nor for Me a "hateful one" is there nor "dear one."

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

Ye bhajanti tu Maam bhaktyaa Mayi te tesu ca api aham

Those who adoringly attend verily on Me, by devotion, in Me they (are and)* in them moreover (am) I,

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।

IX. 30. Api cet su'dur'aacaaro' bhajate Maam- ananya-bhaak

(368) Likewise, if a very evil-doer adoringly attends on Me without another object (of devotion),

साधुरेव स	मन्तव्यः	सम्यग्व्यवसितो हि सः ॥ ३० ॥
saadhur- eva sa'	mantavyahh	samyak'vyavasito' hi sahh.
a good man even he	is to be thought,	well-resolved indeed (is) he.

IX. 31.
(369)

क्षिप्रं	भवति	धर्मात्मा	शश्वच्छान्तिं	निगच्छति
Xipram	bhavati	dharma'aatmaa	s'as'vat's'aantim	nigacchati.
Swiftly	he becomes	the righteous Self (and)	to Eternal Peace	he attains.

कौन्तेय	प्रतिजानीहि	न	मे	भक्तः	प्रणश्यति ॥ ३१ ॥
Kaonteya,	pratijaanihi:	Na	me	bhaktahh	pranas'yati.
O Son of Kuntii,	you proclaim : ["make others know" lit]	Never	(is) My	devotee	lost.

IX. 32.
(370)

मां	हि	पार्थ	व्यपाश्रित्य	ये	ऽपि	स्युः	पापयोनयः ।
Maam	hi,	Paartha,	vyapaas'ritya	ye	'pi	syuhh	paapa-yonayahh
On me,	indeed,	O Son of Prthaa,	relying,	those who	also	may be	from sinful womb

स्त्रियो	वैश्यास्तथा	शूद्रास्ते	ऽपि	यान्ति	परां	गतिम् ॥ ३२ ॥
striyo'	vaes'yaas-tathaa	s'uudraas- te	'pi	yaanti	paraam	gatim.
women,	tradesmen, as well,	servants, they	likewise	go	the Sublime	Way.

IX. 33. (371)

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
Kim punar-braamhanaahh punyaa bhaktaa' raaja'rsayas-tathaa
How much more, Priests, holy, devoted, King-Sages as well?

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥
A-nityam- a-sukham lokam imam* praapya' bhajasva Maam
(This)* non-eternal, non-good (un-happy) world having gained, do thou adoringly attend on Me

IX. 34. (372)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
Mat'manaa' bhava* mat'bhakto' Mat'yaaji, Maam namaskuru.
In Me minded, be My devotee, to Me (be)* the sacrificer, to Me prostrate.

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥
Maam-eva esyasi yuktvaa'evam-aatmaanam mat-paraayanahh.
To Me alone thou shalt come, attuned thus, the Self, My (Self) the Beyond Goal,

Colophon:

ॐ हरिः ॐ तत् सत्
A'um Harihh! A um Tat Sat,
Om! Hari Om! THAT! BEING(NESS)!
[The Trinity] [Visnu the Ravisher,] [The undefinable One]

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu	Bramha-Vidyaayaa*m*
Thus	in the auspicious blessed song of the Upanisads, [inner teachings heard at the Guru's Feet]	of the Absolute All-One, the Science,

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे
Yoga-S'aastre	S'rii-Krs*n*a'Arjuna-sa*m*vaade
In the At-One-ment Scripture;	in S'rii Krs*n*a-Arjuna's converse,

राजविद्या-राजगुह्ययोगो	नाम	नवमो	ऽध्यायः
"Raaja-vidyaa-Raaja-guhya-Yogo'"	naama	navamo'	°dhyaayahh.
"The Kingly Science, the Kingly Secret-At-One-ment"	named,	the Ninth	Discourse.

अथ दशमो ऽध्यायः

Atha Das'amo' °dhyaayahh
Now [follows] the Tenth Discourse

श्रीभगवानुवाच—
S'rii Bhagavaan uvaaca:
The Blessed Lord said.

	भूय	एव	महाबाहो	श्रृणु	मे	परमं	वचः ।
X. 1.	Bhuuya	eva,	Mahaa-baaho,	s'rnu	me	paramam	vacahh,
(373)	Again	even,	O Great-Armed One,	hear	My	Supreme	Utterance

यत्ते	ऽहं	प्रीयमाणाय	वक्ष्यामि	हितकाम्यया ॥ १ ॥
yat-te	°ham	priiyamaanaaya	vaxyaami	hita-kaamyayaa.
which to thee,	I,	to the delighted one,	will declare—	(thy) well-being desiring.

	न	मे	विदुः	सुरगणाः	प्रभवं	न	महर्षयः
X. 2.	Na	me*	viduhh	sura-ganaahh	prabhavam	na	maha'rsayahh
(374)	Neither		do they know	—the God-hosts (My)*	forthcoming,	nor	(do even) the great Sages [know],

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥
aham-aadir-hi devaanaa*m* maha'rsi*n*aa*m* ca sarvas'ahh.
I, the beginning, indeed, of Shining Divinities, of great Sages as well everywhere.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
X. 3. Yo' Maam-ajam-anaadi*m* ca vetti loka-mahaa'iis'varam
(375) He who Me, the Unborn, Beginningless, also knows, the World's Great Lord,

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥
A-sa*m*muu*d*hahh sa' martyesu sarva-paapaehh pramucyate.
Not wholly bewildered, he, among mortals, by all sins, is quitted.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
X. 4. Buddhir-jn'aanam-a-sa*m*mohahh *x*amaa satya*m* damahh s'amahh
(376) Intuitive Understanding, Wisdom, non-stupefaction, patient endurance, truthfulness, control, calmness,

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥
sukha*m* du*h*kha*m* bhavo'°bhaavo' bhaya*m* ca'abhayam-eva ca
happiness, sorrow, being, non-being, fear and absence of fear, moreover,

	अहिंसा	समता	तुष्टिस्तपो		दानं	यशोऽयशः ।
X. 5.	A-hi*m*saa	samataa	tustis-tapo'		daana*m*	yas'o°yas'ahh
(377)	non-hurtfulness,	evenmindedness,	contentment, burning purposeful asceticism,		generosity,	fame [and] infamy

भवन्ति	भावा	भूतानां	मत्त	एव	पृथग्विधाः ॥ ५ ॥	
bhavanti	bhaavaa'	bhuutaanaa*m*	matta'	eva	prthak' vidhaahh	
become	moods	of beings,	from Me	alone	of distinctive	types.

	महर्षयः	सप्त	पूर्वे	चत्वारो	मनवस्तथा ।	
X. 6.	Maha'rsayahh	sapta	puurve	catvaaro'	manavas-	tathaa
(378)	The Great Sages	Seven,	the Ancient	Four, [the Lords of Virgin Youth]	the Manu-Fathers [of the Races]	also

	मद्भावा	मानसा	जाता	येषां	लोक		इमाः प्रजाः ॥ ६ ॥
	Mat'bhaavaa	maanasaa'	jaataa'	yesaam	lok(e)a		imaahh prajaahh
(from)	My being (and)	mind (were)	born,	of whom	into the world	(come)	these progenies.

	एतां	विभूतिं	योगं		च	मम	यो	वेत्ति	तत्त्वतः ।
X. 7.	Etaa*m*	vibhuuti*m*	yoga*m*		ca*	Mama	yo'	vetti	tattvatahh
(379)	This	glory (and)*	At-One-ment	[power]		of Mine,	he	who knows	(it) in reality,

सो	ऽविकम्पेन	योगेन	युज्यते	नात्र	संशय: ॥ ७ ॥
so'	°vikampena	yogena	yujyate	na'atra	sams'ayahh.
he	by unshaking	At-One-ment	is harmonized.	Not here (is there)	a doubt.

X. 8. (380)

अहं	सर्वस्य	प्रभवो	मत्त:	सर्वं	प्रवर्तते ।
Aham	sarvasya	prabhavo'	Mattahh	sarvam	pravartate.
I am	of all	the Source.	From Me	all	rolls forth.

इति	मत्वा	भजन्ते	मां	बुधा	भावसमन्विता: ॥ ८ ॥
Iti	matvaa	bhajante	Maam	budhaa'	bhaava-samanvitaahh
Thus	having thought,	they adoringly attend	on Me—they,	the wise,	with feeling completely possessed.

X. 9. (381)

मच्चित्ता	मद्गत-		प्राणा	बोधयन्त:	परस्परम् ।
Mat'cittaa	mat'gata-		praanaa	bodhayantahh	parasparam
In Me (their) mind,	in Me absorbed [into Me gone—lit]	(their) (very)	vital life-breaths,	instructing	each other,

कथयन्तश्च	मां नित्यं	तुष्यन्ति	च	रमन्ति च ॥ ९ ॥
kathayantas'ca	Maam nityam	tusyanti	ca	ramanti ca.
Talking too	of Me constantly,	they are content	and	rejoice as well.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

X. 10. Tesaam satata-yuktaanaam bhajataam priti-puurvakam
(382) For these, ever Attuned Ones, adoringly attending in love

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

dadaami buddhi-yogam tam* yena Maam upayaanti te.
I give (that)* intuitive understanding's At-One-ment yoga, by which to Me approach they.

तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः ।

X. 11. Tesaam eva'anukampa'artham aham-ajn'aanajam tamahh
(383) For them even for compassion's sake, I, (their)* unwisdom-born darkness

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

naas'ayaami'aatma-bhaava-stho' jn'aana- diipena bhaasvataa.
destroy—(in) their Self's being indwelling— by wisdom's light resplendent.

अर्जुन उवाच—
Arjuna' uvaaca
Arjuna said.

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

X. 12. Param Bramha param Dhaama pavitram paramam bhavaan
(384) Exalted All-One, Exalted Abode, Purifier Supreme, O thou Honourable One,

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

Purusa*m* s'aas'vata*m* divyam aadi- deva*m*- ajam vibhum.

the Person (Spirit) Eternal Divine, Primeval Divinity Unborn, All-pervading. [Expansive]

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

X. 13. Aahus-tvaam-rsayahh sarve deva'rsir-Naaradas-tathaa

(385) (So) declare Thee, the Sages all, the Divine [Singer] Sage Naarada also,

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

Asito' Devalo' vyaasahh svaya*m* ca'eva braviisi me

Asita, Devala, Vyaasa. Thyself, moreover, tellest me.

[all Rsi descendants of Kas'yapa]

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

X. 14. Sarvam-etat'rta*m* manye yat'maa*m* vadasi, Kes'ava

(386) All this (is) true, I believe, which to me Thou sayest, O Glorious Haired One.

नहि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

Na-hi te* Bhagavan vyakti*m* vidur-devaa' na daanavaahh.

Not indeed, O Blessed One, (Thy)* manifestation know Shining Divinities, nor The Titan Rulers of the Under-world.

स्वयमेवात्मना ऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

X 15. (387) Svayam+ eva aatmanaa aatmaanam vettha tvam, Purusa uttama,

Only, by Thyself Thine (own)* Self knowest Thou, O Person-Spirit Ultimate,

भूतभावन भूतेश देवदेव जगत्पते ॥ २५ ॥

Bhuuta-bhaavana, Bhuuta iis'a Deva-Deva, Jagat-pate

Of Beings the Cherisher, of Beings the Lord, Shining Divine One of Shining Divinities, Life-World Ruler

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

X. 16. (388) Vaktum-arhasi'as'esena divyaa hi'aatma-vibhuutayahh

To tell shouldst Thou unreservedly (verily) Thine (own)* Divine Glories

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

yaabhir-vibhuutibhir-lokaan imaan'*tvam vyaapya tisthasi.

by which glories (these)* worlds Thou, having pervaded, bestridest.

कथं विद्यामहं योगिंस्त्वा सदा परिचिन्तयन् ।

X 17. (389) Katham vidyaam-aham yogin'Tvaam sadaa paricintayan

How may know I, O Attuned One, Thee,* always from all aspects thinking on (Thee)* ?

केषु केषु च भावेषु चिन्त्यो ऽसि भगवन् मया ॥ १७ ॥
Kesu kesu ca bhaavesu cintyo' °si Bhagavan mayaa
In what, in what, too, modes to be thought, art Thou, O Blessed One, by me?

X. 18.
(390)

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
vistarena'aatmano' yogam vibhuutim ca* Jana'ardana
In detail, of (Thine) own At-One-ment Yoga (and)* glory, O Man-Arouser,

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मे ऽमृतम् ॥ १८ ॥
bhuuyahh kathaya Trptir-hi s'rnvato' na'asti me °mrtam.
again tell. Satiety verily, in hearing, never is there (for) me (of this) immortal nectar.

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca.
The Blessed One said:

X. 19.
(391)

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
Hanta! te kathayisyaami divyaa' hi'aatma-vibhuutayahh
Good! To thee will I narrate (My) divine indeed Mine own Self glories—

प्राधान्यतः	कुरुश्रेष्ठ	नास्त्यन्तो		विस्तरस्य	मे ॥ १९ ॥
praadhaanyatahh	Kuru-s'restha.	Na'asti'anto'		vistarasya	Me.
the principal ones,	O Kuru's Best	Nor is there an end	of [this]	extensiveness	of Mine.

X. 20. (392)

अहमात्मा	गुडाकेश	सर्वभूताशयस्थितः ।
Aham-aatmaa,	Gudaaka'iis'a	sarva-bhuuta'aas'aya-sthitahh
I—the Self,	O Sleep's Lord,	in all beings' secret recess seated.

अहमादिश्च	मध्यं	च	भूतानामन्त	एव	च ॥ २० ॥
Aham-aadis'ca	madhyam	ca	bhuutaanaam-anta	eva	ca
I—the beginning,	and the middle,	and	of beings the end,	even	so.

X. 21. (393)

आदित्यानामहं	विष्णुर्	ज्योतिषां	रविरंशुमान् ।
Aadityaanaam-aham	Visnur-	jyotisaam	Ravir-ams'umaan
Of Aadityaas, I am	Visnu,	Of Lights,	the Sun Radiant
[twelve sons of the boundless Mother Space]	(the all pervading),		

मरीचिर्मरुतामस्मि	नक्षत्राणामहं	शशी ॥ २१ ॥
Mariicir- Marutaam-asmi,	naxatraanaam- aham	S'as'ii.
Mariici of the [49] Storm Gods am I,	of heavenly bodies I—	the Moon.
[Ray of Light]		

X. 22. (394)

वेदानां	सामवेदो	ऽस्मि	देवानामस्मि	वासवः ।
Vedaanaam	Saama-vedo'	°smi ;	Devaanaam- asmi	Vaasavahh ;
Of Books of Divine Knowledge,	the Song-Veda	am I ·	of Shining Divinities I am	the Lord of Wealth : [Indra, Heaven's Lord] .

इन्द्रियाणां	मनश्चास्मि	भूतानामस्मि	चेतना ॥ २२ ॥
indriyaanaam	manas'ca'asmi ,	bhuutaanaam-asmi	cetanaa.
Of the senses,	the mind too am I ;	of beings I am	consciousness. [conscious soul]

X. 23. (395)

रुद्राणां	शंकरश्चास्मि	वित्तेशो	यक्षरक्षसाम् ।
Rudraanaam	S'amkaras'ca'asmi ;	Vittes'o'	Yaxa- Raxasaam
Of the Rudraas, [11 Destructive Forces]	the auspicious S'iva-Sankara, too, am I.	Kuvera of the [The Almsgiving Lord of Wealth]	Yaksa Guardians of Earth and Raksasaa terrible ones.

वसूनां	पावकश्चास्मि	मेरुः	शिखरिणामहम् ॥ २३ ॥
Vasuunaam	Paavakas'ca'asmi ;	Meruhh	s'ikharinaam-aham.
Of the [eight rich] Vasuus of [Wealth]	Fire, moreover am I. [the Pure Shining One]	Meru [the North Pole]	of [the seven] Peaks—I.

	पुरोधसां	च	मुख्यं	मा	विद्धि	पार्थ	बृहस्पतिम् ।
X. 24.	Purodhasaa*m*	ca	mukhya*m*	Maa*m*	viddhi,	Paartha,	Brhaspatim ;
(396)	Of household priests, too,	(as)	the chief one	Me	know,	O Son of Prthaa—	Brhaspati [Prayer's Lord Jupiter, Purohit of the Gods]

सेनानीनामहं	स्कन्दः	सरसामस्मि	सागरः ॥ २४ ॥
Senaaniinaam- aha*m*	Skandahh	Sarasaam-asmi	Saagarahh
Of Army Leaders, I am	Skanda, [Commander-in-Chief of the Gods]	of bodies of water, I am	the Ocean.

	महर्षीणां	भृगुरहं	गिरामस्म्येकमक्षरम् ।
X. 25.	Maha'rsii*n*aa*m*	Bhigur-aha*m*	Giraam-asmi ekam-a*x*aram.
(397)	Of Great Sages,	Bhrgu—I, [one of the Seven Sages]	of Speech I am the One Syllable [OM]

यज्ञाना	जपयज्ञो	ऽस्मि	स्थावराणां	हिमालयः ॥ २५ ॥
Yajn'aanaa*m*	japa-yajn'o	°smi ,	sthaavaraa*n*aa*m*	Himaalayahh.
Of Sacrifices,	the Silent Repetition Sacrifice	am I ;	of Immoveables,	Himaalaya.

	अश्वत्थः	सर्ववृक्षाणां	देवर्षीणां	च	नारदः ।
X. 26.	As'vatthahh	sarva-vr*x*aa*n*aa*m* ,	Deva'rsii*n*aa*m*	ca	Naaradahh ,
(398)	As'vattha [the Holy Bodhi Pippal Tree]	of all Trees ,	of Divine Sages,	also	Naarada , [the Deva Singer Sage]

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥
Gandharvaanaam Citrarathahh ; Siddhaanaam Kapilo' Munihh
Of the Angels of Music, Citrarathaa, [their King, the Bright Charioteer] of Perfected Ones, the Tawny Kapila, [Sankhya's Founder] the Silent One.

X. 27.
(399)
उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
Uccaehhs'ravasam- As'vaanaam viddhi Maam-amrta'udbhavam
Uccaehhs'ravas [Indra's Steed] of horses know Me—from Nectar's Immortality sprung,

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥
Aeraavatam Gaja'indraanaam, naraanaam ca Naraa'adhipam.
Aeraavata [Indra's own] of Elephants, the Lord; of humans, too, the Man-Monarch.

X. 28.
(400)
आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
Aayudhaanaam-aham vajram, Dhenuunaam-asmi Kaamadhuk.
Of Weapons, I— the thunderbolt, of Cows I am The Wish-Giving Cow of Plenty

प्रजनश्चास्मि कंदर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥
Prajanas'ca'asmi Kamdarpahh, Sarpaanaam-asmi Vaasukihh
Of progenitors, moreover, I am Kandarpa; [the God of Love] of Serpents I am Vaasuki. [the King]

	अनन्तश्चास्मि	नागानां	वरुणो	यादसामहम् ।
X. 29.	Anantas'ca'asmi	Naagaanaa*m*,	Varu*n*o'	Yaadasaam-aham.
(401)	Ananta also I am	of Naagaas;	Varuna,	of water-dwellers—I.
	[The endless Serpent-Queen of Duration-Time, Vishnu's 1000-headed couch]	[venomless Serpent-Lords of Wisdom]	[Lord of Waters]	

पितॄणामर्यमा	चास्मि	यमः	संयमतामहम् ॥ २९ ॥
Pitr*n*aam- Aryamaa	ca'asmi	Yamahh	sa*m*yamataam-aham;
Of Ancestors Aryaman	too, am I,	Yama	of Controlled Ones—I
[the Manes Chief]		[Lord of Death]	

	प्रह्लादश्चास्मि	दैत्यानां	कालः	कलयतामहम् ।
X. 30.	Prahlaadas'ca'asmi	Daetyaanaa*m*;	Kaalahh	kalayataam aham
(402)	[Prince], Prahlaada, too, am I	of the Demon Sons of Diti,	Time	of time-registers—I
	[Vis*n*u's Devotee]			

मृगाणां	च	मृगेन्द्रो	ऽहं	वैनतेयश्च	पक्षिणाम् ॥ ३० ॥
Mrgaa*n*aa*m*	ca	Mrga'indro'	°ha*m*,	Vaenateyas ca	Paxi*n*aam;
Of Wild animals,	also	the Wild beings'	Lord—I,	Garuda,	of birds
[the Lion]				[the Eagle Male child of Vinataa, the Bird-Mother]	

27

X. 31. (403)

पवन:	पवतामस्मि	राम:	शस्त्रभृतामहम् ।
Pavanahh	Pavataam-asmi ;	Raamahh	s'astra-bhrtaam-aham ;
Wind	of Rushing Things am I ; [purifying]	Raama [The Divine Knight-King, Visnu's Avatar]	of weapon-bearers—I :
झषाणां	मकरश्चास्मि	स्रोतसामस्मि	जाह्नवी ॥ ३१ ॥
Jhasaanaam	makaras'ca'asmi ,	srotasaam-asmi	Jaanhavii ,
Of fishes	the crocodile, too, am I ;	of streams, I am	Janhu's daughter [Gangaa] ;

X. 32. (404)

सर्गाणामादिरन्तश्च		मध्यं	चैवाहमर्जुन ।
Sargaanaam- aadir-antas'ca		madhyam	ca'eva'aham- Arjuna
Of creations, the beginning, end,	and	midpoint,	moreover—I, O Arjuna ;
अध्यात्मविद्या	विद्यानां		वाद: प्रवदतामहम् ॥ ३२ ॥
Adhi'aatma- vidyaa	vidyaanaam ,		Vaadahh pravadataam-aham
substratum core of Self-knowledge	of sciences ;		[Truth-seeking] Argument of Orators—I.

X. 33. (405)

अक्षराणामकारो	ऽस्मि	द्वंद्व:	सामासिकस्य च ।
Aksaraanaam-akaaro'	'smi.	Dvamdvahh	saamaasikasya ca.
Of Letters "A" [अ]	am I.	The direct union of coordinates [am I] [without a conjunctive binder]	of all compounds, too.

[Ex "Love, Joy, Hope the world seeks ardently."
Note the omission of "and" between the coordinates.
The coordinates may be in any grammatical case.]

अहमेवाक्षयः कालो धाता ऽहं विश्वतोमुखः ॥ ३३ ॥

Aham-eva axayahh kaalo dhaataa'aham vis'vato'-mukhahh.

I only [am] indissoluble Time, the Supporter—I in all directions-faced

X. 34. (406)

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

Mrtyuhh sarva-haras'ca aham udbhavas'ca bhavisyataam ;

Death, all-seizing, too,—I, generation, as well, of all that is to become.

कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

Kiirtihh s'riir vaak- ca naariinaam smrtir-medhaa dhrtihh, xamaa.

Fame, prosperity, speech, too, of feminine (natures) memory, intelligence, firm will, patient endurance.

X. 35. (407)

बृहत्साम तथा साम्नां गायत्री च्छन्दसामहम् ।

Brhat Saama tathaa Saamnaam Gaayatrii (c)chandasaam-aham

The Brhat Chant, [the mighty 8-8-12-8 metre] also of the Song Veda Hymns, the Hymn Singer's Protector, [Invocation to the Sun-God] of rhythms—I

मासानां मार्गशीर्षो ऽहम् ऋतूनां कुसुमाकरः ॥ ३५ ॥

Maasaanaam Maargas'iirso' oham Rtuunaam kusuma aakarahh,

Of Months [the cool] November-December—I, of seasons the flower-mine [Spring].

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

X. 36. Dyuuta*m* chalayataam- asmi, tejas- tejasvinaam- aham;
(408) Dicing of the cheating am I. Splendour of the Splendid—I.

जयो ऽस्मि व्यवसायो ऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

Jayo' °smi vyavasaayo' °smi; sattva*m* sattvavataam- aham.
Victory am I, Industry am I. Essence of Being of the Beingful—I.
["Truth of the Truthful"—usual translation]

वृष्णीनां वासुदेवो ऽस्मि पाण्डवानां धनंजयः ।

X. 37. Vr*sn*iinaa*m* Vaasudevo' °smi. Paa*nd*avaanaa*m* Dhana*m*jayahh.
(409) Of the Blessing-Showering Ones of Yadu's Line Son of Vasudeva, (the Indwelling Lord) [Lord of Wealth] am I. Of the children of Paa*nd*u, the Wealth-Conquerer [Arjuna].

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

Muniinaam- api'aha*m* Vyaasahh Kaviinaam-Us'anaa Kavihh.
Of the Silent Sages, also I (am) Vyaasa; [collator of the Puranas] Of bards, Us'anaa, the poet. [S'ukra's Lord and the Demon's Teacher]

X. 38. दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
(410) Da*nd*o' damayataam- asmi Niitir-asmi jigiisataam
The Sceptre of rulers am I, Statecraft am I of conquest-seekers.

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥
Maona*m* ca'eva'asmi guhyaanaa*m* jn'aana*m* jn'aanavataam-aham.
Silence, moreover, am I of secrets. Wisdom of the wise—I.

X. 39. यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
Yat'ca'api sarva-bhuutaanaa*m* biija*m* tat'aham- Arjuna.
(411) That which moreover of all beings (is) the seed, that (am) I, O Arjuna.

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥
Na tat'asti vinaa* yat-syaat' mayaa bhuuta*m* cara'acaram
Nor that (there) is which may exist (save)* by My being, (either) moving or unmoving.

X. 40. नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
(412) Na'anto' °sti mama divyaanaa*m* vibhuutiinaa*m*, Para*m*tapa,
No end is there of My divine glories, O Foe Consumer.

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥
Esa tu'uddes'atahh prokto vibhuuter-vistaro' Mayaa.
This only by way of example (has been) said of (My) glory-extent by Me.

X. 41. (413)
यद्यद्विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ।
Yat'yat' vibhuutimat sattvam s'riimat' uurjitam- eva vaa*
Whatever glorious being (there is)—prosperous (or)* of vigorous strength, even

तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ ४१ ॥
tat-tat'eva'avagaccha tvam Mama tejo' °ms'a-sambhavam
such and such, recognize thou (as from) My splendour's fragment (having) origin.

X. 42. (414)
अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
Atha-vaa* bahunaa'etena* kim jn'aatena tava'Arjuna
(But)* now by (all this)* manyness, what [matters it] (thy)* knowing, Arjuna?

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥
vistabhya'aham* idam krtsnam eka'ams'ena sthito' jagat
(I)* having established this wholeness with one fragment [of Myself] stand firm (I)—(the) motionful pulsating Life-World.

Note * See introduction as to why this is not translated in the usual way with "jagat" linked with "idam krtsnam" instead of as above with "aham . . . . sthito." The Epic meaning of "jagat" has herein been taken rather than the later derived classical meaning, as Gitaa is an Epic rather than a classical poem.

	ॐ	हरिः	ॐ	तत्	सत्
	A'um	Harihh !	A'um	Tat	Sat,
Colophon ,	Om !	Hari	Om !	THAT !	BEING(NESS) !
	[The Trinity]	[Visnu the Ravisher,]		[The undefinable One]	

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisads , [inner teachings heard at the Guru's Feet]	of the Absolute All-One, the Science,

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade
In the At-One-ment Scripture ,	in S'rii Krsna-Arjuna's converse ;

विभूतियोगो		नाम	दशमो	ऽध्यायः
" Vibhuuti-Yogo' "		naama	das'amo	°dhyaayahh.
" The Glory-At-One-ment "	(is)	named,	the Tenth	Discourse.

अथ एकादशो ऽध्यायः

Atha ekaadas'o' °dhyaayahh

Now [follows] the Eleventh Discourse.

अर्जुन उवाच—

Arjuna' uvaaca :

Arjuna said ·

	मदनुग्रहाय	परमं	गुह्यमध्यात्मसंज्ञितम् ।
XI. 1.	Mad-anugrahaaya	paramam	guhyam-adhi'aatma-samjn'itam
(415)	For me favouring,	the Supreme	secret, " substratum core of Selfhood " designated,

[Note irregularity of rhythm in this line.]

यत्त्वयोक्तं	वचस्तेन	मोहो	ऽयं	विगतो	मम ॥ १ ॥
yat tvayaa'uktam	vacas-tena*	moho'	°yam*	vigato'	mama.
which by Thee (was) spoken, by (that)*	word (this)*	stupefaction		is dispelled	of mine.

	भवाप्ययौ	हि	भूतानां	श्रुतौ	विस्तरशो	मया ।
XI. 2.	Bhava'apyayao	hi	bhuutaanaam	s'rutao	vistaras'o'	mayaa
(416)	The becoming-dissolution	indeed	of beings	(have been) heard,	these two, in detail	by me

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

tvattahh, kamala-patra'axa, Maahaatmyam-api, ca'avyayam.

from Thee, O Thou of Lotus-leafed eyes, (Thy) Majesty also. too, the Undiminishable.

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।

XI. 3. Evam-etat'yathaa'aattha Tvam aatmaanam Parama'iis'vara

(417) Thus, this, as saidest Thou, Thy-Self, O Supreme Lord,

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

drastum- icchaami Te ruupam aes'varam, Purusa'uttama.

to behold I desire, Thy form of Lordship, O Man-Spirit Supreme.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

XI. 4. Manyase yadi TAT's'akyam mayaa drastum-iti Prabho,

(418) Thinkest Thou if THAT (is) possible by me to be seen thus, O Lord,

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

Yoga iis'vara, tato' me Tvam dars'aya'aatmaanam-avyayam

O At-One-ment Lord, then to me (do) Thou show (Thy) Self Inexhaustible,

श्रीभगवानुवाच—

28 S'rii Bhagavaan uvaaca:
The Blessed Lord said:

	पश्य मे पार्थ	रूपाणि	शतशो ऽथ सहस्रशः ।
	Pas'ya Me, Paartha,	ruupaani	s'atas'o' °tha° sahasras'ahh
XI. 5. (419)	Behold of Mine, O Son of Prthaa, forms		a hundredfold, [and] a thousandfold
	नानाविधानि	दिव्यानि	नानावर्णाकृतीनि च ॥ ५ ॥
	naanaa-vidhaani	divyaani	naanaa-varna'aakrtiini ca
	of diverse kinds,	divine,	of diverse colours, shapes, as well!

	पश्यादित्यान्	वसून्	रुद्रान्	अश्विनौ	मरुतस्तथा ।
	Pas'ya'Aadityaan	Vasuun	Rudraan	As'vinao	Marutas- tathaa
XI. 6. (420)	Behold the Sun-Progenies, [12 Sons of Mother Space]	the [8] Rich Lords,	the [11] Terrible Destructive Forces,	the Twin Healing Physicians, [Lords of the Dawn]	the [49] also! Storm Gods

बहून्यदृष्ट-	पूर्वाणि	पश्याश्चर्याणि	भारत ॥ ६ ॥
Bahuuni'adrsta-	puurvaani	Pas'ya'aas'caryaani,	Bhaarata.
Many never seen	before—	behold marvels,	O Bharata's Son!

XI 7. (421)

इहैकस्थं	जगत्	कृत्स्नं	पश्याद्य	सचराचरम् ।
Iha'eka-sthaṁ	jagat	krtsnaṁ	pas'ya'adya	sa-cara'acaram,
Here one-standing,	the motionful-life-world	whole	behold today,	with (all) moving and unmoving.

मम	देहे	गुडाकेश	यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥
mama	dehe,	Gudaaka us'a	yat'ca'anyat'drastum-icchasi.
(in) My	body !	O Sleep's Master—what, too, else to see thou desirest (behold) ! [See I 24]	

XI. 8. (422)

न	तु	मा	शक्यसे	द्रष्टुमनेनैव	स्वचक्षुषा ।
Na	tu	Maam	s'axyase	drastum anena'eva	sva-caxusaa.
Not,	indeed,	Me	art thou able	to see with this only,	thine own eye.

दिव्यं	ददामि	ते	चक्षुः	पश्य	मे	योगमैश्वरम् ॥ ८ ॥
Divyaṁ	dadaami	te	caxuhh	Pas'ya	me	yogam-aes'varam.
The divine	I give	to thee	(of) eye.	Behold	My	At-One-ment Yoga of Lordship !

संजय उवाच—
Saṁjaya' uvaaca.
Sanjaya said·
[The Charioteer Chronicler]

XI. 9. (423)

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
Evam-uktvaa tato', Raajan, Mahaa-yoga'iis'varo' Harihh
Thus having spoken, then O King, [Dhrtarastra] The Great At-One-Ment Lord, Hari, [The Ravisher of Hearts, Visnu]

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
dars'ayaamaasa Paarthaaya paramam ruupam-aes'varam.
showed to Prthaa's Son (His) Supreme form of Lordship.

XI. 10. (424)

अनेकवक्त्र- नयनम् अनेकाद्भुत- दर्शनम् ।
Aneka-vaktra- nayanam aneka'adbhuta- dars'anam
With many mouths (and) eyes, (with) many marvellous sights,

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥
aneka-divya'aabharanam divya'aneka'udyata'aayudham
(with) many divine ornaments, (with) divine (and) many upraised weapons

XI. 11. (425)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
divya-maalya'ambara dharam divya-gandha''anulepanam
(with) divine garlands (and) robes wearing. (with) divine attars and ointments [anointed]

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥
sarva'aas'caryamaya*m* devam-ananta*m* vis'vato'-mukham
all marvels full, the Shining Celestial, endless, in all directions faced.
[universally-facing]

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
XI. 12. Divi suurya-sahasrasya bhavet'yugapat'utthitaa
(426) In the sky, (if)* suns a thousand were simultaneonsly to arise

यदि भाः सदृशी सा स्याद् भासस्तस्य महाऽऽत्मनः ॥ १२ ॥
yadi* bhaahh sadrs'ii saa syaat' bhaasas-tasya Mahaa'aatmanahh.
splendour like that might be of the flaming brightness of that Great Self.

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।
XI. 13. Tatra'ekastha*m* jagat krtsna*m* pravibhaktam-anekadhaa
(427) There, as one-standing, the pulsating-life-world, whole [though] divided manyfold,

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
apas'yat' deva-devasya s'ariire Paa*n*davas tadaa*
(then)* saw the (son of Paa*n*du)* (in) the Divinity of Divinities' body.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।

XI. 14. Tatahh sa' vismaya'avisto hrsta-romaa, Dhanamjayahh

(428) (And) then he, with astonishment penetrated (and) joyous uprisen hairs, O Wealth Conquerer.

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

pranamya s'irasaa devam krta'anjalir-abhaasata.

having bowed down with his forehead (to) the Shining Divinity, and making the folded palm-to-palm mudra, he spake,

अर्जुन उवाच—

Arjuna' uvaaca.

Arjuna said:

⏓ – ⏑ – – ⏑ ⏑ – ⏑ – ⏓

Tristubh

(Rhythm here changes to 11 plus 11)

(Note similarity in Discourse 2, 9, and 15)

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसंघान् ।

XI. 15. Pas'yaami devaan'tava deva dehe* sarvaan'tathaa bhuuta-vis'esasamghaan

(429) I behold Divinities in Thy (body)*, O Shining One, all likewise of beings, of species, groups,

ब्रह्माणमीशं कमलासनस्थम् ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

Brahmaanam- iis'am Kamala'aasana-stham Rsiin'ca sarvaan-Uragaan'ca divyaan

Brahmaa the Lord on His Lotus-Throne seated, the Sages all, Serpents, too, divine.

[the Creative 3rd Logos]

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
XI. 16 Aneka-baahu udara- vaktra- netra*m* pas'yaami Tvaa*m* sarvato' °nanta-ruupam
(430) (With) many arms, bellies, mouths, eyes, I see Thee everywhere, of endless form.

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूपम् ॥ १६ ॥
na'anta*m* na madhya*m* na punas-tava'aadi*m* pas'yaami vis'va iis'vara vis'va-ruupam
Nor end, nor middle, nor again Thy beginning see I, O Cosmic Lord, (Thy) Cosmic Form.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
XI. 17. kiriitina*m* gadina*m* cakrina*m* ca tejo'raas'i*m* sarvato diiptimantam.
(431) Diademmed, with mace, discus, too, splendrous mass everywhere flaming,

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥
pas'yaami Tvaa*m* dur-niriixya*m* samantaat' diipta anala'arka-dyutim-a-prameyam
I see Thee, dazzling-to-be-seen from everywhere, a flaming Fire-Sun-Glory immeasurable.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
XI. 18. Tvam-axara*m* parama*m* veditavya*m* Tvam-asya vis'vasya para*m* nidhaanam
(432) Thou, the Indissoluble, Highest to be known, Thou of this Cosmos the Very High Treasure Store,

त्वमव्यय: शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥१८॥
Tvam-avyayahh s'aas'vata-dhaima- goptaa Sanaatanas-Tvam Puruso' mato' Me.
Thou, the never-wasting, of Eternal Righteousness the Protector, Immemorial Thou (as) the Person-Spirit (is) thought by me.

अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम् ।
XI. 19. An-aadi- madhya'antam ananta-viiryam ananta-baahum s'as'i-Suurya-Netram
(433) Without beginning, middle, end, of endless vigour, of endless arms, the Moon-Sun (Thine) Eyes,

पश्यामि त्वा दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥
pas'yaami Tvaam diipta- hutaas'a-vaktram sva-tejasaa vis'vam-idam*tapantam.
I see Thee with flaming offering-consuming mouth by (Thine) own splendour (this)* world burning.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वा: ।
XI. 20. Dyaavaa-prthivyor-idam*-antaram hi vyaaptam Tvayaa'ekena dis'as'ca sarvaahh
(434) (This)* Heaven-Earth-interspace indeed is pervaded by Thee, the One, the space-directions. too, entire.

दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥
drstvaa'adbhutam ruupam-ugram tava'idam* loka-trayam pravyathitam, Mahaa'aatman.
Having seen (this)* marvellous form terrible of Thine, the world threefold is sore-afflicted, O Great Self.

अमी हि , त्वां सुरसंघा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।

XI. 21. Amu* hi Tvaam sura-samghaa' vis'anti kecit'bhitaahh praanjalayo' granti
(435) Verily Thee (these)* God-hosts enter, some frightened, with palm-to-palm gesture pray

स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

Su'asti'iti'uktvaa maha'rsi siddha-samghaahh Stuvanti Tvaam stutibhihh puskalaabhihh
1. "Good be [to all] !" 2. "Well may it be !" thus having said the Great Sages and Perfected Ones hymn Thee with chants of praise abundant.

रुद्रादित्या वसवो ये च साध्या विश्वे ऽश्विनौ मरुतश्चोष्मपाश्च ।

XI. 22. Rudraa''Aadityaa Vasavo' ye ca Saadhyaa' Vis've 's'vinao Marutas'ca Uusmapaas'ca
(436) Rudras, Aaditya-s, Vasu-s, these and the Saadhyaa-s, Vis'vadevas, As'vinas, Marut s, and Uusmapaa-s,
[Destructive Lords] [Sons of Mother Space] [Lords of Elemental Wealth] [Life-Principles] [Cosmic Lords] [The Two Healing Dawn Gods] [Storm Gods] [the Manes-Ancestral Gods]

गन्धर्वयक्षासुर- सिद्ध- संघा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

Gandharva- Yaksa'A-sura- Siddha- samghaa' viixante Tvaam vismitaas'ca'eva sarve.
Gandharvas, Yaxa-s, A-sura-s, Siddha-s (these) hosts, behold Thee, astonished, too, even all.
[Gods of Music] [Kubera's Train] [the Dynamic Demon Non-Gods] [Perfected Ones]

CHAPTER XI

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।

29 XI. 23. Ruupam mahat-te bahu-vaktra-netram, Mahaa-baaho, bahu-baahu'uuru-paadam
(437) (This) form great of Thine (with) many mouths, eyes, O Great-Armed One, many arms, thighs, feet, (with)

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथा ऽहम् ॥ २३ ॥

bahu'udaram bahu-damstraa-karaalam drstvaa lokaahh pravyathitaas-tathaa'aham
(with) many bellies, (with) many fangs terrific, having seen, the worlds are sore distressed, and also I.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

XI. 24. nabhahh-sprs'am diptam- aneka-varnam vyaatta'aananam dipta-vis'aala-netram
(438) 1. the Sky-touching, blazing (with) many colours, wide-open (Thy) mouths, blazing (Thy vast [orbed] eyes,
2. Heaven-

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

Drstvaa, hi Tvaam pravyathita'antar-aatmaa dhrtim na, vindaami s'amam ca, Visno.
having seen, indeed, Thee, with trembling inner self, firm will not do I find (nor) composure, too, Visnu.

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसंनिभानि ।

X.I. 25. Damstraa-karaalaani ca te* mukhaani drstvaa'eva Kaala'anala-samnibhaani
(439) (Thy)* fangs terrific and Thy mouths having seen, even (as) Time's [destructive] fire resembling,

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥

Dis'o' na jaane na labhe ca s'arma, Prasiida, Deva'iis'a Jagat'nivaasa.
in all directions not do I know nor obtain, too, comfort. Have mercy, O Shining Divinity. Lord, O Lifeful World-Abode!

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः ।

XI. 26. Amii' ca Tvaam Dhrtaraastrasya putraahh sarve saha'eva'avani-paala-samghaehh
(440) Moreover into Thee, Dhrtaraastra's sons— all (these)*, with even earth's protective hosts,

भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

Bhiismo' Dronahh Suuta-putras-tathaa'asao* saha'asmadiiyaer-api yodha-mukhyaehh
Bhiisma, Drona, (This)* Suuta's Son [Karna] [Charioteer] also with those of ours as well (our) warrior-chiefs,

[See preface]

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

XI 27. Vaktraani te tvaramaanaa' vis'anti damstraa-karaalaani bhayaanakaani
(441) Into mouths of Thine, rushing they enter, with fangs horrific, fear-bringing;

केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

kecit'vilagnaa' das'ana antaresu samdrs'yante cuurnitaer-uttama angaehh
some sticking in (Thy) teeth-gaps are seen, pulverized (their) highest members (heads).

XI. 28. (442)

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
Yathaa nadiinaam bahavo' °mbu-vegaahh samudram-eva'abhi-mukhaa' dravanti
As rivers' many watery currents to the ocean even, forth-facing, flow,

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥
Tathaa *tava'amii nara-loka-viiraa' vis'anti vaktraani'abhi-vi-jvalanti.
so these man-world heroes enter (into Thy)† mouths all-round aflame

XI. 29. (443)

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
Yathaa pradiiptam jvalanam patangaa' vis'anti naas'aaya samrddha-vegaahh
As, (into) blazing flame, flying insects enter for destruction with increasing speed.

तथैव नाशाय विशन्ति लोका- स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥
tathaa'eva naas'aaya vis'anti lokaas- Tava'api vaktraani samrddha-vegaahh
so, even for destruction, enter the worlds into Thy mouths with increasing speed.

XI. 30. (444)

लेलिह्यसे ग्रसमानः समन्ता- ल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
Lelihyase grasamaanahh samantaat' lokaan samagraan vadanaer-jvaladbhihh
Thou lickest up, grasping from every side, the worlds whole, with mouths ablazing,

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥
tejobhir-aapuurya jagat-samagram bhaasas-tava'ugraahh pratapanti Visno
With splendours having filled the living world full, (this) ray of Thine fierce is blazing, Visnu.

XI. 31. (445) आख्याहि मे को भवानुग्ररूपो नमो ऽस्तु ते देववर प्रसीद ।
Aakhyaahi me ko' bhavaan- ugra-ruupo' Namo' °stu Te, Deva-vara prasiida.
Recount to me Who (art) Thyself of awful form. Salutation be to Thee, O Divinity Best, Have mercy (on me)!

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥
Vijn'aatum-icchaami bhavantam- aadyam. Na hi prajaanaami tava pravrttim.
To realize, I wish Thee (as Thou wert) first. Not verily understand I Thy forth-streaming.

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca:
The Blessed Lord said:

XI. 32. (446) कालो ऽस्मि लोकक्षय- कृत् प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ।
Kaalo' °smi loka-xaya- krt pravrddho' lokaan samaahartum-iha pravrttahh
Time am I, the world-destruction-maker grown vast. The worlds to annihilate here (I) come forth.

ऋते ऽपि त्वां न भविष्यन्ति सर्वे ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

Rte °pi tvaa*m* na bhavisyanti sarve ye °vasthitaahh prati'aniikesu yodhaahh.

Without also thee, (there will) not be [in future] all these ranged in the opposed ranks—(these) warriors.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

XI. 33. Tasmaat- tvam-utti*s*tha yas'o' labhasva. Jitvaa s'atruun bhunxva raajya*m* samrddham.

(447) Therefore, do thou stand up. Fame gain. Having vanquished the over-powerers, enjoy thy kingdom full of riches.

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

Mayaa'eva'ete nihataahh puurvam-eva nimitta-maatra*m* bhava, Savya-saacin.

By Me alone these were slain before even, a [mere] tool become, O [even] with left [as well as right] hand the thrower.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथा ऽन्यानपि योधवीरान् ।

XI. 34. Dro*n*am ca Bhiisma*m* ca Jayadratha*m* ca Kar*n*a*m* tathaa'anyaan-api yodha-viiraan

(448) Dro*n*a, and Bhiisma and Jayadratha and Kar*n*a as well, others, too—battle heroes,

Note The four above are those whom Arjuna had reason to fear the most in battle—Dro*n*a, his old Preceptor in Military Science, the great-uncle Guardian, Bhiisma; Jayadratha whose father had prayed that whoever let his son's slain head onto the ground would himself be broken into a thousand pieces, and Kar*n*a, the Sun-God's child by Kuntii, alienated from his half-brothers, with his dreadful shakti weapon.

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ३४॥
Mayaa hataan'tvam jahi. Maa vyathisthaa' Yudhyasva. Jetaasi rane sapatnaan
by me slain (already), do thou slay. Do not be sore distressed. Fight! Thou shalt in battle (thy) persecutors. conquer

संजय उवाच—
Samjaya uvaaca.
Sanjaya said:

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्- वेपमानः किरीटी ।
XI. 35. Etat's'rutvaa vacanam Kes'avasya krta'anjalir- vepamaanhh kiriitii
(449) This having heard, the word of the Glorious-Haired One, making the folded-palm gesture, shuddering, the Diademmed One (Arjuna),

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५॥
namas-krtvaa bhuuya' eva'aaha Krsnam, sa-gadgadam bhiita'-bhiitahh pranamya
reverence having made again even, said to Krsna, stammering, frightened, frightened, having bent low,

अर्जुन उवाच—
Arjuna' uvaaca:
Arjuna' said

स्थाने हृषीकेश तव प्रकीर्त्या जगत् प्रहृष्यत्यनुरज्यते च ।
XI. 36. Sthaane Hrsiika'iis'a tava prakiirtyaa jagat prahrsyati'anu-rajyate ca
(450) In place, [Rightly] O Thrilling Sense-Lord Thy fame singing, the Lifeful World rejoices, is enraptured, too.

	रक्षांसि	भीतानि	दिशो	द्रवन्ति	सर्वे	नमस्यन्ति	च	सिद्धसंघाः ॥ ३६ ॥
	Ra*x*aa*m*si	bhiitaani	dis'o'	dravanti.	Sarve	namasyanti	ca	siddha-sa*m*ghaahh.
	The fearful demons,	terrified,	to the space-quarters	flee.	All	bow down	too,	the Perfected hosts.

	कस्माच्च	ते न नमेरन्	महाऽऽत्मन्	गरीयसे	ब्रह्मणो	ऽप्यादिकर्त्रे ।
XI. 37. (451)	Kasmaat'ca	te na nameran	mahaa'aatman	gariiyase	Bramha*n*o' °pi*'aadi-kartre
	Wherefore, indeed (may)	they not bow down,	O Great Soul,	to the greater (even)* than	Brahmaa, [The 3rd Logos]	to the Primeval Maker,

अनन्त	देवेश	जगन्निवास	त्वमक्षरं	सदसत्	तत्	परं यत् ॥ ३७ ॥
Ananta	Deva'iis'a	Jagat'nivaasa	Tvam-a*x*ara*m*	Sat'a-sat	tat	para*m* yat*
O Endless One,	O Shining Divinity Lord,	O Life-World Abode,	Thou, (who)* [art] the Indissoluble,	Being-Non-Being,	THAT,	the Beyond * Sublime?

	त्वमादिदेवः	पुरुषः पुराणः	स्त्वमस्य	विश्वस्य	परं	निधानम् ।
XI. 38. (452)	Tvam-aadi-devahh	Purusahh Puraa*n*as-	Tvam asya	Vis'vasya	para*m*	nidhaanam
	Thou, the Primal Shining Divinity	Person, Ancient, [Supreme]	Thou of this	Cosmos	the sublime	Treasure-Store,

वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥
Vettaa'asi vedyam ca param ca* Dhaama Tvayaa tatam vis'vam- ananta-ruupa
Knower Thou art (and) to be known, too, the Very High Abode. By Thee is spread forth [as on a loom] the Cosmos, O Endless-Formed One.

XI. 39. (453) वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
Vaayur- Yamo' °gnir- Varunahh S'as'aankahh Prajaapatis- Tvam prapitaamahas'ca
Vaayu, [God of Wind] Yamo, [Lord of Death] Agni, [Lord of Fire] Varuna, [Lord of Water] the Moon, Prajaapati, [The Creator, Creature's Lord] Thou, great-grandfather-ancestor as well,

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥
namo' namas-te °stu Sahasra- krtvahh punas'ca bhuuyo °pi namo' namas-te.
Salutation, Salutation to Thee let there be! A thousand times having made again and again, also hail, hail to Thee!

XI. 40. (454) नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
Namahh purastaat'atha prsthatas-te namo' °stu te sarvata' eva Sarva.
Obeisance from in front, also from behind to Thee! Obeisance be to Thee from every-where even, O All!

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततो ऽसि सर्वः ॥ ४० ॥
Ananta-viirya'amita- vikramas-Tvam Sarvam samaapnosi Tato' °si Sarvahh.
Endless (Thy) virility, un-measured (thy) strength, Thou all dost complete. Thence Thou art All.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
XI. 41. Sakhaa'iti matvaa prasabham yat'uktam He Krsna, He Yaadava, He Sakhaa'iti
(455) "Friend," thus having thought importunately, which having said "O Krsna, O Yaadava, O Comrade", thus,
[Man of Yadava]

अजानता महिमानं तवेदं मया प्रमादात् प्रणयेन वा ऽपि ॥ ४१ ॥
a-jaanataa mahimaanam tava'idam mayaa pramaadaat pranayena *vaa'api
by not knowing the majesty of Thine, this (done) by me from heedlessness (or)* by intimate affection even,

यच्चावहासार्थमसत्कृतो ऽसि विहारशय्याऽऽसनभोजनेषु ।
XI. 42. Yat'ca'avahaasa'artham- a-sat-krto' °si vihaara- s'ayyaa'aasana- bhojanesu
(456) Which, too, for fun's sake, unhonoured (Thou) art in sport, reposing, (while) sitting, or at food,

एको ऽथ वा ऽप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥
eko' °tha vaa'api'acyuta, tat-samaxam Tat-xaamaye Tvaam*-aham-a-prameyam.
alone, too, or also, O Unfallen One, that, in [other's] presence [done], (for) that I pray pardon of Thee, I (of Thee)* the Immeasurable.

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

XI. 43. Pitaa'asi lokasya cara'acarasya Tvam-asya Puujyas'ca Gurur-gariyaan
(157) Father art Thou of the World, animate and inanimate, 'Thou of this to be reverenced, too, more than the Guru weighty.

न त्वत्समो ऽस्त्यभ्यधिकः कुतो ऽन्यो लोकत्रये ऽप्यप्रतिमप्रभाव ॥ ४३ ॥

Na Tvat-samo' °sti'abhyadhikahh kuto' °nyo loka-traye °pi'apratima' prabhaava
Not of Thee an equal is there surpassing; whence another? In the world threefold, also O (Thou) of unmatched Power?

तस्मात् प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

XI. 44. Tasmaat pranamya pranidhaaya kaayam prasaadaye tvaam- aham-is'am idyam
(458) Therefore having prostrated, (having) bent the body, do I seek (Thy) Mercy I (to) the Lord, praiseworthy.

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

Pitaa'iva putrasya sakhaa'iva sakhyuhh priyahh priyaaya'arhasi, Deva, sodhum.
Father like of the son, comrade-like of comrade, (as) lover to the Beloved, thou shouldst, O Shining Divinity, bear patiently (with me).

अदृष्टपूर्वं हृषितो ऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

XI. 45. A-drsta- puurvam hrsito °smi drstvaa bhayena ca pravyathitam mano' me.
(459) The not seen before, thrilled am I having seen, with fear, too, sore distressed (is) (this) mind of mine

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

Tat'eva me dars'aya Deva, ruupam* prasiida, Deva'iis'a, Jagat'nivaasa.

That [same] (form)* even to me [to] show, O Shining Celestial, be pleased, Shining Divinity Lord, O Life-World Abode.

XI. 46. (460)

किरीटिनं गदिनं चक्रहस्तम् इच्छामि त्वां द्रष्टुमहं तथैव ।

Kiritinam gadinam cakra-hastam icchaami Tvaam drastum- aham* tathaa'eva

Diademed, mace-bearing, discus-handed, I wish Thee to see, as [before] even.

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

tena'eva ruupena catur-bhujena Sahasra-baaho bhava* Vis'va-muurte.

(Only)* that form, four-armed (become)*, O Thou Thousand-armed one, (Thou of) Cosmic Form.

श्रीभगवानुवाच—

S'rii-Bhagavaan-uvaaca:

The Blessed Lord said:

XI. 47. (461)

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।

Mayaa prasannena tava'Arjuna'idam ruupam param dars'itam- aatma- yogaat

By Me, well pleased with thee, Arjuna, this form sublime (has been) shown, from Self At-One-ment Yoga

... दर्शितं ... रूपमिदं ... यन्मे ... त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

... rupam ... yan me tvat'anyena na drsta purvam.

... revealed, ... which (form) of Mine save by thee, (has) by another not been seen before

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।

Na veda-yajna'adhyayanair na danair na ca kriyabhir na tapobhir ugraih

Not by the Vedas (or) by ... books, by study, not by gifts, not, too, by rituals, not by burning purposeful ... (are) ...

... नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

... nr loke drastum tvat'anyena Kuru pravira

... in the man world to see by another O Kuru foremost, (save Thee)*

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

... vimudha bhavo Drstva rupam ghoram idrn mama'idam*

... Not also bewildered mood. (be) (thy) Having seen form horrible, such of mine, (this)*

... प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

... pritamanah punas tvam Tat eva me rupam idam prapasya.

... gladdened, again (do) thou that, even my form this ...

संजय उवाच—
Sa*m*jaya' uvaaca:
Sanjaya said:

इत्यर्जुनं वासुदेव स्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
XI. 50. Iti'Arjuna*m* Vaasudevas- tathaa'uktvaa svaka*m* ruupa*m* dars'ayaamaasa bhuuyahh
(464) Thus to Arjuna, the Son of Vasudeva, [the Indwelling Lord] so having spoken His own form He showed again,

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महाऽऽत्मा ॥ ५० ॥
aas'vaasayaamaasa ca* bhiitam-ena*m*[1] bhuutvaa punahh saomya-vapur-mahaa'aatmaa
(and)* caused to breathe freely anew (this) terrified one—having become again gentle-formed (He), the Great-Souled one.

अर्जुन उवाच—
Arjuna uvaaca:
Arjuna said:

Note: With the human form comes the familiar 8+8 Rhythm.

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
XI. 51. Dr*st*vaa'ida*m* maanusa*m* ruupa*m* tava saomya*m* Jana'ardana
(465) Having seen this human form of Thine, gentle, O Man-Arouser,

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

idaaniim-asmi samvrttahh sa-cetaahh prakrtim gatahh

Now am I become with consciousness to its normal nature gone. [recovered]

श्रीभगवानुवाच—

S'rii Bhagavaan-uvaaca.

The Blessed Lord said.

XI. 52.
(466)

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

Sudur- dars'am-idam ruupam* drstavaan- asi yat'mama

Difficult (it is) to see this form. One who has seen—thou art—this (form)* which of Mine

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

devaa' api asya ruupasya nityam dars'ana-kaanksinahh.

The Shining Ones also of this form always for a vision long.

XI. 53.
(467)

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

Na'aham vedaer- na tapasaa na daanena na ca'ijyayaa

Not I by the Scriptures, nor by fiery purposeful asceticism, nor by gifts, nor, too by sacrifical offering

शक्य	एवंविधो	द्रष्टुं	दृष्टवानसि	मां	यथा ॥ ५३ ॥
s'akya	evam-vidho	drastum	drstavaan- asi	Maam	yathaa
am possible	in this aspect	to (be) seen,	one who has seen—thou art—Me		so

XI. 54. (468)

भक्त्या	त्वनन्यया	शक्य		अहमेवंविधो	ऽर्जुन ।
Bhaktyaa	tu'ananyayaa	s'akya	aham*	evam-vidho'	°rjuna
By devotion,	verily, without another [object]	am (I)* able		in this aspect,	O Arjuna,

ज्ञातुं	द्रष्टुं	च	तत्त्वेन	प्रवेष्टुं	च	परंतप ॥ ५४ ॥
jn'aatum	drastum	ca	tattvena	pravestum	ca	Paramtapa.
to (be) known,	to (be) seen,	and	in reality	to (be) entered,	too,	O Foe Consumer.

XI. 55. (469)

मत्कर्मकृत्	मत्परमो	मद्भक्तः	संगवर्जितः ।
Mat-karma-krt'	Mat-paramo'	Mat'bhaktahh	samga-varjitahh
My work doing,	Me (thy) Supreme [Goal],	My devotee,	attachment abandoned,

निर्वैरः	सर्वभूतेषु	यः	स	मामेति	पाण्डव ॥ ५५ ॥
nir-vaerahh	sarva-bhuutesu	yahh	sa'	Maam-eti	Paandava
without enmity	towards all beings, [lit "in"]	who so (is),	he	to Me comes,	O Son of Paandu.

Colophon :

ॐ	हरिः	ॐ	तत्	सत्
A'um	Harihh !	A'um	Tat	Sat,
Om !	Hari	Om !	THAT !	BEING-NESS !
[The Trinity]	[The Ravisher, Visnu]	[the undefinable One]		

इति	श्रीमद्भगवद्गीतासूपनिषत्सु		ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu		Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisads ;	of the	Absolute All-One, the Science ;
	[Inner Teachings heard at the Guru's Feet]		

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे	विश्वरूपदर्शनयोगो
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade	" Vis'va-ruupa-dars'ana-yogo' "
in the At-One-ment Scripture ,	in S'rii Krsna-Arjuna's converse,	" Cosmic Form Vision At-One-ment "

नामैकादशो	ऽध्यायः
naama'ekaadas'o'	°dhyaayahh.
is named the Eleventh	Discourse.

अथ द्वादशो ऽध्यायः

Atha Dvaadas'o' °dhyaayahh

Now [follows] the Twelfth Discourse.

अर्जुन उवाच—

Arjuna' uvaaca :

Arjuna said :

	एवं	सततयुक्ता	ये	भक्तास्त्वां	पर्युपासते ।
XII. 1.	Evam	satata-yuktaa	ye	bhaktaas- tvaam	paryupaasate
(470)	Thus,	ever attuned,	(those)	devotees (who)' Thee	encircle with attending adoration.
					[lit. "sit near on all sides "]

ये	चाप्यक्षरम्	अव्यक्तं	तेषां	के	योग-	वित्तमाः ॥ १ ॥
ye	ca'api'axaram	avyaktam	tesaam	ke	yoga-	vittamaahh ?
Those who,	moreover, the indissoluble, [on the other hand]	the unmanifest [adore],	of those,	who (is)	At-One-ment yoga-	learned most ?

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca :
The Blessed One said :

XII. 2.
(471)

मय्यावेश्य	मनो	ये	मां	नित्ययुक्ता	उपासते ।
Mayi'aaves'ya	mano'	ye	Maam	nitya-yuktaa	upaasate
In me, having absorbed	the mind,	those who	[to] Me	constantly attuned,	[adoringly] sit near Me,

श्रद्धया	परयोपेतास्ते	मे	युक्ततमा	मताः ॥ २ ॥
s'raddhayaa	parayaa'upetaas-te	Me	yuktatamaa	mataahh.
with faith	supreme endowed, they	to Me	attuned the best	are thought.

XII. 3
(472)

ये	त्वक्षरमनिर्देश्यमव्यक्तं	पर्युपासते ।
ye	tu'axaram- a-nirdes'yam- a-vyaktam	pari'upaasate
Those who	indeed the indissoluble, the indefinable, the unmanifest,	encircle with attending adoration,

[Note · see above, 470]

सर्वत्रगमचिन्त्यं	च	कूटस्थमचलं	ध्रुवम् ॥ ३ ॥
sarvatra-gam- a-cintyam	ca	kuutastham- a-calam	dhruvam
everywhere-going, unthinkable,	too,	on a sky peak, anvil fixed, unshakeable,	firm,

CHAPTER XII

XII. 4. (473)

संनियम्येन्द्रिय-	ग्रामं	सर्वत्र	समबुद्धयः ।
Samniyamya'indriya-	graamam	sarvatra	sama-buddhayahh
Having restrained the sense-	aggregate,	everywhere	equally understanding,

ते	प्राप्नुवन्ति	मामेव	सर्वभूतहिते	रताः ॥ ४ ॥
te	praapnuvanti	Maam-eva	sarva-bhuuta-hite	rataahh.
they	reach	Me even, (they who are)	in all beings' welfare	the rejoicers.

XII. 5. (474)

क्लेशो	ऽधिकतरस्तेषाम्		अव्यक्तासक्त-	चेतसाम् ।
Kles'o'	ᵒdhikataras-tesaam		a-vyakta'aasakta-	cetasaam
The travail (is)	greater of those	(who are of) the	unmanifested-completely-attached	consciousness.

अव्यक्ता	हि		गतिर्दुःखं	देहवद्भिरवाप्यते ॥ ५ ॥
Avyaktaa	hi		gatir-duhkham	dehavadbhir-avaapyate.
The unmanifesfed	verily	(is)	a Way with pain	by the embodied reached.

XII. 6. (475)

ये	तु	सर्वाणि	कर्माणि	मयि	संन्यस्य	मत्पराः ।
Ye	tu	sarvaani	karmaani	Mayi	samnyasya	Mat-paraahh
Those who	verily	all	actions	in Me	having renounced ;	Me (their) ultimate [goal]

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥
ananyena'eva yogena Maa*m* dhyaayanta upaasate
without another [object] even, by At-One-ment yoga (on) Me meditating, they sit near Me [adoringly].

XII. 7. (476)
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
Tesaam-aba*m* samuddhartaa mrtyu-sa*m*saara- saagaraat
Of those I, the Uplifter from death's procession ocean,

भवामिं न चिरात् पार्थ मय्यावेशित- चेतसाम् ॥ ७ ॥
bhavaami na ciraat Paartha Mayi'aaves'ita- cetasaam
become, not long [taking], O Son of Prthaa, (they) in Me having fixed (their) consciousness.

XII. 8. (477)
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
Mayi'eva mana' aadhatsva Mayi buddhi*m* nives'aya
In Me alone the mind place, in Me the understanding cause to settle down.

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥
Nivasisyasi Mayi'eva ata uurdhvam na sa*m*s'ayahh.
Thou shalt dwell in Me only henceforward above on high, without doubt.

CHAPTER XII

XII. 9. (478)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
Atha cittam samaadhaatum na s'aknosi Mayi sthiram
Now (if) the mind to fix not able art thou in Me firmly,

अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥
abhyaasa-yogena tato' Maam-iccha'aaptum, Dhanamjaya.
by assiduously practising At-One-ment yoga, then Me wish to obtain, O Wealth Subduer.

XII. 10. (479)

अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव ।
Abhyaase °pi'asamartho' °si Mat-karma-paramo' bhava
In assiduous practice also (if) not capable art thou, My Work Supreme do thou become.

[Cf. the cryptic saying "Become the Path if thou wouldst tread it." or "Thou dost not tread the Path until thou dost become it."

मदर्थमपि कर्माणि कुर्वन् सिद्धिम् अवाप्स्यसि ॥ १० ॥
Mat'artham-api karmaani kurvan siddhim avaapsyasi
For My sake, also actions doing, perfection thou shalt obtain.

XII. 11. (480)

अथैतदप्यशक्तो ऽसि कर्तुं मद्योगमाश्रितः ।
Atha'etat'api'as'akto' °si kartum Mad-yogam- aas'ritahh
Now this also (if) unable thou art to do, my At-One-ment yoga refuged in,

सर्वकर्मफलत्यागं	ततः	कुरु	यतात्मवान् ॥ ११ ॥
sarva-karma-phala-tyaagam	tatahh	kuru	yata'aatmavaan.
all action-fruit renunciation	then	make,	controlled thy self.

XII. 12. (481)

श्रेयो	हि	ज्ञानम्	अभ्यासाद्	ज्ञानाद्ध्यानं	विशिष्यते ।
S'reyo'	hi	jn'aanam	abhyaasat'	Jn'aanat'dhyaanam	vis'isyate.
Better	indeed (is)	wisdom	than diligent practice.	Than wisdom meditation	is distinguished in excellence.

ध्यानात्	कर्मफलत्याग-		स्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥
Dhyaanaat-	karma-phala-tyaagas-		Tyaagaat's'aantir- anantaram
Than meditation,	action-fruit-renouncing	(excels).	From renunciation peace without an interval [immediately] [results]

XII 13. (482)

अद्वेष्टा	सर्वभूतानां	मैत्रः	करुण	एव	च ।
a-dvestaa	sarva-bhuutaanaam	maetrahh	karuna	eva	ca
Without the repulsion	of all (any) creatures,	friendly,	merciful,	only	too,

निर्ममो	निरहंकारः	समदुःख-	सुखः	क्षमी ॥ १३ ॥
nir-mamo'	nir-aham-kaarahh	sama-duhkha-	sukhahh	xamii.
without mine-ness,	without the I-maker,	the same in woe (and)	weal,	patiently enduring,

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
XII. 14. Saṁtusṭahh satatam yogii yata'aatmaa drdha'nis'cayahh
(483) Contented continuously, the Attuned One, the controlled Self, the firm resolved,

मय्यर्पितमनो- बुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥
Mayi'arpita- mano' buddhir- yo' mat'bhaktahh sa' Me priyahh
In Me offered up (his) mind, (his) understanding, whoso (is) my devotee, he to Me is dear.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
XII. 15. Yasmaat' na'udvijate loko' ~ lokaat' na'udvijate ca yahh*
(484) (He) from whom not agitated is the world; (he who) from the world (is) not agitated as well

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
harsa'amarsa-bhaya'udvegaer-mukto' yahh sa' ca Me priyahh.
joy-non-joy, fear-anxiety free, whoso (is), he, also, to Me is dear.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
XII. 16. Anapexahh s'ucir- daxa' udaasino' gata-vyathahh
(485) Unexpecting [this and that], resplendently pure, skilful, capable, unconcerned, gone (his) trembling,

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥
sarva'aarambha-parityaagii yo' Mat'bhaktahh sa' Me priyahh
(of) all enterprises the renouncer, who so (is) my devotee, he to Me is dear.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
XII. 17. Yo' na hrsyati na dvesti na s'ocati na kaanxati
(486) He who neither thrills nor dislikes, neither mourns nor yearns,

शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥
s'ubha'as'ubha- parityaagii bhaktimaan yahh sa' Me priyahh.
(of) the bright and non-bright the renouncer, devotionful, (such a one), he to Me is dear.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
XII. 18. Samahh s'atrao ca mitre ca tathaa maana'apamaanayohh
(487) The same in (regard to) the overthrower and the friend as well,—likewise in fame and ill-fame

शीतोष्ण- सुखदु.खेषु समः संगविवर्जितः ॥ १८ ॥
s'iita'usna- sukha- duhkhesu samahh samga-vivarjitahh
in cold, heat, pleasure, sorrow (is) equal, attachment-freed,

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

32

XII. 19. Tulya- nindaa- stutir-maonii samtusto' yena kenacit
(488) Balanced in blame (or) praise, silent, contented by anything.

अनिकेत: स्थिरमतिर्भक्तिमान् मे प्रियो नर: ॥ १९ ॥

a-niketahh sthira-matir-bhaktimaan Me priyo' narahh.
without a habitation, of steady mind, devotionful, to Me dear (is such a) man.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

XII. 20. Ye tu dharmya'amrtam- idam* yathaa'uktam pari'upaasate
(489) They who indeed (this)* righteousness-nectar-of-immortality, as told, encircle with [adoring attendance],

श्रद्दधाना मत्परमा भक्तास्ते ऽतीव मे प्रिया: ॥ २० ॥

s'radda-dhaanaa' Mat- paramaa' bhaktaas-te* °ti'iva Me priyaahh
faith-endowed, Me (their) Supreme Goal, (these)* devotees, they surpassingly to Me are dear.

ॐ हरि: ॐ तत् सत् .

Colophon : A'um Om ! [The Trinity] Harihh ! Hari [Visnu the Ravisher,] A'um Om ! Tat THAT ! [The undefinable One] Sat, BEING(NESS) !

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisads , [inner teachings heard at the Guru's Feet]	of the Absolute All-One, the Science ;

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade
In the At-One-ment Scripture ;	in S'rii Krsna-Arjuna's converse ;

भक्तियोगो		नाम	द्वादशो	ऽध्यायः
" Bhakti-Yogo' "		naama	dvaadas'o'	°dhyaayahh.
" Devotion At-One-ment "	(is)	named,	the Twelfth	Discourse.

	इति	द्वितीयमुपासनाषट्कम् ॥			
	Iti	dvitiiyam-	upaasanaa-	satkam.	
Colophon for 2nd 6-Discourses	Thus,	the Second,	the Nearness-in-Adoring-Attendance, [lit sitting near]	aggregate of six.	

अथ तृतीयं ज्ञानषट्कं प्रारभ्यते

Atha Trtiyam Jn'aana satkam praarabhyate.

Now the Third, the Wisdom, Aggregate of Six [Discourses] is begun.

अथ त्रयोदशो ऽध्यायः

Atha Trayodas'o' 'dhyaayahh

Now [follows] the Thirteenth Discourse

अर्जुन उवाच—

Arjuna' uvaaca :

Arjuna said :

[The following is a "xiptahh" or interpolated verse]

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

XIII. Prakrtim Purusam ca'eva xetram xetra-jn'am- eva ca

(No number) Matter, [The Eternal Feminine] Spirit, [The Eternal Man] too, even, the field, the Field-Knower, moreover,

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥ (Extra)

Etat'veditum-icchaami jn'aanam, jn'eyam ca Kes'ava

This to know I wish : knowledge, what should be known, too, O Thou of Glorious Hair !

श्रीभगवानुवाच—
S'rii Bhagavaan uvaaca
The Blessed Lord said.

	इदं	शरीरं	कौन्तेय	क्षेत्रमित्यभिधीयते ।
XIII. 1.	Idam	s'ariiram,	Kaonteya,	xetram-iti'abhidhiiyate.
(490)	This	body, [the pain giver]	O Son of Kuntii,	the field thus is named

एतद्यो	वेत्ति	तं	प्राहुः	क्षेत्रज्ञ	इति	तद्विदः ॥ १ ॥
Etat'yo'	vetti	tam	praahuhh	xetra-jn'a	iti	tat'vidahh
This one who	knows	1. Him, 2 It	they call	"The Field Knower,"	thus	(speak) the knowers of (THAT)*. [The Undefinable]

	क्षेत्रज्ञं	चापि	मां	विद्धि	सर्वक्षेत्रेषु	भारत ।
XIII. 2.	Xetra-jn'am	ca'api	Maam	viddhi	sarva-xetresu	Bhaarata
(491)	(That) field-knower,	too, also	Me	know	in all fields,	O Son of the Bharata Race;

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं	यत्तज्ज्ञानं	मतं	मम ॥ २ ॥
Xetra-xetra-jn'ayor- jn'aanam	yat*-tat jn'aanam	matam	mama.
what* (is) field (and) field-knower-knowledge,	that knowledge	(is) acceptable	(to) Me.

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
XIII. 3. Tat-xetram, yat'ca yaadrk ca yat'vikaari yatas'ca yat
(492) That field: what (it is) and what (it is) like as well, what (its) changes, whence too [it comes] and what

स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥ ३ ॥
Sa' ca Yo' yat- prabhaavas'ca tat samaasena Me s'rnu.
He (is) and Who, (and)* what (His) Power, too, that with brevity from Me hear.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
XIII. 4. Rsibhir-bahu-dhaa* giitam chandobhir-vividhaehh prthak
(493) By Sages in many ways sung, by metres variously (and) severally,

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥
Bramha- suutra- padaes'ca'eva hetumadbhir- vinis'citaehh
By the All-One aphoristic words, moreover, by that which is reasonful, well-determined,

महाभूतान्यहंकारो बुद्धिरव्यक्तम् एव च ।
XIII. 5. Mahaa-bhuutaani'ahamkaaro' buddhir- avyaktam- eva ca
(494) The great elements, the I-Maker, Intuitive Understanding, the Unmanifested, moreover,

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

indriyaa*n*i das'a'eka*m* ca panca ca'indriya-gocaraahh

the sense organs ten, one [the mind], and five, and the senses object-pastures [the subtle elements].

XIII. 6. (495)

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

Icchaa dvesahh sukha*m* du*h*kha*m* [1] sa*m*ghaatas'cetanaa dhrtihh

Desire, aversion, pleasure, pain, organism, consciousness, firm will,

[1] [collective congeries known as the body] [sensibility]

एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

Etat xetra*m* samaasena sa-vikaaram-udaahrtam.

This, the field, briefly with modifications is told.

XIII. 7. (496)

अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिरार्जवम् ।

a-maanitvam a-dambhitvam a-hi*m*saa xaantir-aarjavam

Lack of pride unpretentiousness, non-hurtfulness, patience, uprightness,

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

aacaarya'upaasana*m* s'aoca*m* sthaeryam-aatma-vinigrahahh

[on] the teacher [adoring] attendance, purity, steadiness, self-restraint,

इन्द्रियार्थेषु वैराग्यम् अनहंकार एव च ।

XIII. 8. Indriya'arthesu vaeraagyam an-ahamkaara eva ca
(497) Towards sense objects dispassion, non-I-making, moreover,

जन्ममृत्युजराव्याधि- दुःखदोषानुदर्शनम् ॥ ८ ॥

janma-mrtyu-jaraa- vyaadhi- duhkha-dosa'anudars'anam
(into) the birth-death, old age-sickness pain's fault, a prophetic insight,

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

XIII. 9. a-saktir- an-abhi-su'angahh putra-daara-grhaadisu
(498) Not attached, an absence of complete contact [or absorption] [self-identification] in son, wife, home,

नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु ॥ ९ ॥

nityam ca sama-cittatvam ista'an-ista'upapattisu
constantly, too, equal-mindedness in wished for (and) unwished for happenings,

मयि चानन्य- योगेन भक्तिरव्यभिचारिणी ।

XIII. 10. Mayi ca'an-anya- yogena bhaktir-a-vyabhicaarinii
(499) In Me, too, without another [object] by At-One-ment yoga (thy) devotion unstraying.

विविक्तदेश- सेवित्वमरतिर्जन- संसदि ॥ १० ॥
Vivikta-des'a- sevitvam-a-ratir- jana- samsadi
To a solitary place resorting, without pleasure in people in herd or crowds.

अध्यात्मज्ञान- नित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
XIII. 11. Adhi'aatma-jn'aana- nityatvam tattva-jn'aana'artha- dars'anam
(500) In the substratum core of Self-Wisdom constancy, of real wisdom's purpose a (clear) sight,

एतज्ज्ञानमिति प्रोक्तम् अज्ञानं यदतो ऽन्यथा ॥ ११ ॥
Etat'jn'aanam- iti proktam. A-jn'aanam yat'ato' °nyathaa.
this (is) wisdom, thus (it) is announced. Un-wisdom is that which than this (is) otherwise.

ज्ञेयं यत् तत्प्रवक्ष्यामि यज्ज्ञात्वा ऽमृतमश्नुते ।
XIII. 12. jn'eyam yat* tat pravaxyaami yat'jn'aatvaa' °mrtam- as'nute
(501) (What)* should be known, that I shall declare, that which, having known, Immortality's nector [the Self] enjoys,

अनादिमत् परं ब्रह्म न सत् तन्नासदुच्यते ॥ १२ ॥
an-aadimat param Bramha na sat tat' *na'asat'ucyate.
Without beginningness, the exalted All-One, (that)* neither "Being," (nor) "Non-Being" is said (to be).

33

	सर्वतः	पाणिपादं	तत्	सर्वतोऽक्षिशिरोमुखम् ।
XIII. 13.	Sarvatahh	paani- paadam	TAT	sarvato' °xi-s'iro' mukham
(502)	Everywhere	(with) hands (and) feet	THAT,	everywhere with eyes, heads, mouths,

सर्वतः	श्रुतिमल्लोके	सर्वमावृत्य	तिष्ठति ॥ १३ ॥
Sarvatahh	s'rutimat' loke	sarvam-aavrtya	tisthati.
everywhere	ears possessing in the world,	all having enveloped,	HE stands.

	सर्वेन्द्रियगुणाभासं	सर्वेन्द्रियविवर्जितम् ।
XIII. 14.	Sarva'indriya-guna'aa-bhaasam	sarva'indriya-vivarjitam
(503)	(With) all sense qualities resplendent,	(yet) all senses (He has) abandoned.

असक्तं	सर्वभृच्चैव	निर्गुणं	गुणभोक्तृ	च ॥ १४ ॥
a-saktam	sarva- bhrt' ca'eva	nir-gunam	guna-bhoktr	ca
Unattached (yet)	all He supports moreover;	without qualities	(yet) (He is) the quality-enjoyer	as well

	बहिरन्तश्च	भूतानाम्	अचरं	चरमेव	च ।
XIII. 15.	Bahir-antas'ca	bhuutaanaam	a-caram	caram-eva	ca
(504)	The without and within, as well,	of beings,	un-moving,	moving,	moreover,

सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥
suuxmatvaat TAT'a-vijn'eyam duura-stham ca'antike ca TAT.
from (Its) subtlety, THAT (is) the unrealizable · far-standing (yet) near too (is) THAT.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
XIII. 16. A-vibhaktam ca bhuutesu vi-bhaktam-iva ca sthitam,
(505) Undivided as well in beings, divided, as it were, too stationed,

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥
Bhuuta-bhartr ca TAT'jn'eyam grasisnu prabhavisnu ca.
Of beings, the supporter and THAT to-be-known, devouring (and) forthsending as well.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
XIII. 17. Jyotisaam-api TAT'jyotis- tamasahh param-ucyate.
(506) Of Lights also THAT LIGHT than darkness beyond it is said (to be),

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥१७॥
jn'aanam jn'eyam jn'aana- gamyam hrdi sarvasya dhisthitam.
Wisdom, what is to be known, wisdom [yet] to be attained, in the heart of all enshrined,

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

XIII. 18. Iti *xetram* tathaa jn'aana*m* jn'eya*m* ca'ukta*m* samaasatahh

(507) Thus the field, likewise wisdom, that which is to be known, too, was told with brevity.

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

mat'bhakta' etat'vijn'aaya mat'bhaavaaya'upapadyate.

My devotee, this having realized, (for) my Being he becomes fit. [formed]

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

XIII. 19. Prakrti*m* Purusa*m* ca'eva viddhi'an-aadii ubhau' api

(508) Nature-Matter [The Divine Woman] The Person-Spirit, [the Divine Man] moreover, know as the dual Beginninglessness both also;

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९ ॥

Vikaaraan'ca gu*n*aan' ca'eva viddhi prakrti-sa*m*bhavaan.

Modifications, also, qualities, moreover, know as nature-born.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

XIII. 20. Kaarya- kaara*n*a- kartrtve hetuhh Prakrtir-ucyate

(509) Effects, instruments, agentship, (as) the cause, Nature-Matter is said (to be).

पुरुषः	सुखदुःखानां	भोक्तृत्वे	हेतुरुच्यते ॥ २० ॥
Purusahh	sukha-duhkhaanaam	bhoktrtve	hetur-ucyate.
Spirit [the PERSON]	in pleasure-pains'	enjoyment (as)	the cause is said (to be).

XIII. 21.
(510)

पुरुषः	प्रकृतिस्थो	हि	भुङ्क्ते	प्रकृतिजान्	गुणान् ।
Purusahh	prakrti-stho'	hi	bhunkte	prakrti-jaan	gunaan
The [Supreme] Person,	in Nature standing,	verily	enjoys	the Nature-born	qualities.

कारणं	गुणसङ्गो	ऽस्य	सदसद्योनिजन्मसु ॥ २१ ॥
Kaaranam	guna- sango'	°sya	sat'a-sat' yoni-janmasu*
(This) is the Cause,	from (that) quality attachment,	of His	(births)* in good and non-good womb.

XIII. 22.
(511)

उपद्रष्टाऽनुमन्ता	च	भर्ता	भोक्ता	महेश्वरः ।
Upadrastaa'anumantaa	ca	bhartaa	bhoktaa	mahaa'iis'varahh
Supervisor, Permitter,	as well,	Supporter-Husband,	Enjoyer,	the Great Lord

परमात्मेति	चाप्युक्तो	देहे	ऽस्मिन्	पुरुषः	परः ॥ २२ ॥
Parama'aatmaa'iti	ca'api'ukto'	dehe	°smin	PURUSAHH	Parahh
the Supreme Self, thus,	as well also It is called,	in (this) body		the PERSON	Beyond-Sublime...

XIII. 23. (512)

य	एवं	वेत्ति	पुरुषं	प्रकृतिं	च	गुणैः	सह ।
Ya'	evam	vetti	PURUSAM	Prakrtim	ca	gunaehh	saha*
Who	thus	knows	the DIVINE PERSON. [Spirit]	Mother Nature, [Matter]	too (together with)*	the qualities,	

सर्वथा	वर्तमानो ऽपि	न	स	भूयो	ऽभिजायते ॥ २३ ॥
sarvathaa	vartamaano' °pi	na	sa'	bhuuyo	°bhi-jaayate.
in all ways	be he existing also,	not	he	again	is born.

XIII. 24. (513)

ध्यानेनात्मनि	पश्यन्ति	केचिदात्मानमात्मना ।
Dhyaanena'aatmani	pas'yanti	kecit'aatmaanam-aatmanaa
By meditation in the Self,	see	some the Self, by the Self

अन्ये	सांख्येन	योगेन	कर्मयोगेण	चापरे ॥ २४ ॥
Anye	saamkhyena	yogena	karma-yogena	ca'apare.
Others	by the Knowledge	At-One-ment,	by the Action At-One-ment.	too, others.

XIII. 25. (514)

अन्ये	त्वेवम्-	अजानन्तः	श्रुत्वा ऽन्येभ्य	उपासते ।
Anye	tu'evam-	a-jaanantahh	s'rutvaa'anyebhya'	upaasate
Others	indeed, thus	not [themselves] knowing,	having heard from others,	[adoringly] attend.

ते ऽपि चातितरन्त्येव मृत्युं श्रुति- परायणाः ॥ २५ ॥
Te °pi ca'atitaranti'eva mrtyu*m* s'ruti- paraaya*n*aahh
They also, too, transcend even death, that which is heard, (their) highest [goal].

XIII. 26.
(515)
यावत् संजायते किंचित् सत्त्वं स्थावरजङ्गमम् ।
Yaavat sa*m*jaayate ki*m*cit sattva*m* sthaavara-jangamam
Whatsoever is brought forth (of) any being, fixed (or) moving,

क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ २६ ॥
*x*etra-*x*etrajn'a- sa*m*-yogaat tat'viddhi, Bharata'rsabha
from field (and) Field-Knower's close union, that know, O Bharata's Bull.

XIII. 27.
(516)
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
Sama*m* sarvesu bhuutesu tis*t*hanta*m* parama'iis'varam
Equal, in all beings stationed, the Supreme Lord,

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥
vinas'yatsu'avinas'yanta*m* yahh pas'yati sa' pas'yati.
in the perishing, the Unperishing, he who sees [thus], he seeth.

XIII. 28. (517)

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
Samam pas'yan-hi sarvatra sam-avasthitam-iis'varam
Equally seeing indeed everywhere, the equally-dwelling Lord,

न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २८ ॥
na hinasti'aatmanaa'aatmaanam. Tato' yaati paraam gatim.
(he) does not injure by the self the Self. Thereupon he goes to the Sublime Beyond Way.

XIII. 29. (518)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
Prakrtyaa'eva ca karmaani kriyamaanaani sarvas'ahh
By nature, moreover, actions being performed everywhere,

यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ २९ ॥
Yahh pas'yati tathaa'aatmaanam-a-kartaaram sa' pas'yati.
he who seeth so the Self as without action, he seeth.

XIII. 30. (519)

यदा भूत- पृथग्भावमेकस्थमनुपश्यति ।
Yadaa bhuuta- prthak' bhaavam-eka-stham- anupas'yati
When of beings the diversified existence in One stationed he discerns,

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥
tata' eva ca vistaara*m* Bramha sa*m*-padyate tadaa
thence even too (Its) spreading forth, (he discerns)*, the All-One he becomes then.

XIII. 31.
(520)

अनादित्वान्निर्गुणत्वात् परमात्मा ऽयमव्ययः ।
An-aaditvaat' nir-gu*n*atvaat Parama'aatmaa'ayam-avyayahh
From Beginninglessness, from Attributelessness, the Supreme Self—THIS—Inexhaustible

शरीरस्थो ऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥
s'ariira-stho' °pi* Kaonteya na karoti na lipyate.
(though)* body-stationed, O Son of Kuntii, neither does He act, nor is He besmeared.

XIII. 32.
(521)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
Yathaa sarva- gata*m* saox*m*yaat'aakaas'a*m** na'upalipyate
As the everywhere pulsating (space)* from subtlety is not stained,

सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३२ ॥
Sarvatra'avasthito' dehe tathaa'aatmaa na'upalipyate.
everywhere stationed in the body, so the Self is not besmeared.
[contaminated]

XIII. 33. (522)

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
Yathaa prakaas'ayati'Ekahh krtsnam lokam imam* Ravihh*
As shines forth the One (Sun)* [illuminating] (this) whole world,

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥
xetram xetrii tathaa krtsnam prakaas'ayati, Bhaarata.
the field, the field-owner, 1. in this way, 2. so the whole irradiates, O Son of Bharata's Race.

XIII. 34. (523)

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
Xetra-xetra-jn'ayor- evam-antaram jn'aana-caxuṣaa
Of field and field-knower both thus the interior distinction, by wisdom's eye,

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥
bhuuta-prakrti- moxam ca ye vidur-yaanti te* Param.
for beings from matter-nature's deliverance, too (they)* who (so) know, go to the Sublime Beyond.

Colophon: ॐ हरिः ॐ तत् सत्
A'um Harihh! A'um Tat Sat,
Om! [The Trinity] Hari! [The Ravisher, Visnu] Om! [the undefinable One] THAT! BEING-NESS!

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
Iti S'riimat'Bhagavat'Giitaasu'upanisatsu Bramha-Vidyaayaam
Thus in the auspicious blessed song of the Upanisads: of the Absolute All-One, the Science;
[Inner Teachings heard at the Guru's Feet]

योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभाग-
Yoga-S'aastre S'rii-Krsna Arjuna-samvaade "xetra-xetra-jn'a- vibhaaga-
in the At-One-ment Scripture; in S'rii Krsna-Arjuna's converse, "Field (and) Field-Knower Distinction

योगो नाम त्रयोदशो ऽध्यायः
Yogo' ", naama Trayo'das'o' 'dhyaayahh.
At-One-ment" (is) named the Thirteenth Discourse.

अथ चतुर्दशो ऽध्यायः
Atha Caturdas'o' °dhyaayahh
Now [follows] the Fourteenth Discourse.

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca :
The Blessed Lord said :

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
XIV. 1. Para*m* bhuuyahh pravaxyaami jn'aanaanaa*m* jn'aanam-uttamam
(524) The Sublime Beyond again shall I proclaim, of knowledges the Knowledge Ultimate,

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥
yat'jn'aatvaa munayahh sarve paraa*m* siddhim-ito' gataahh.
which, having known, the silent sages, all to very high Achievement hence have gone.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
XIV. 2. Ida*m* jn'aanam-upaas'ritya mama saadharmyam-aagataahh
(525) This Wisdom having refuged in, (to) My equal stature having come,

सर्गे ऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥
sarge 'pi na'upajaayante pralaye na* vyathanti ca
during creation likewise are they not additionally born, (nor)* in dissolution do they tremble as well.

XIV. 3. (526)
मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
Mama yonir-mahat'Bramha. Tasmin garbham dadhaami'aham
My womb (is) the Great All-One. Into that the embryo give I.

संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
Sambhavahh sarva-bhuutaanaam tato' bhavati, Bhaarata.
The birth of all beings thence becomes, O Son of the Bharata Race

XIV. 4. (527)
सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
(In) Sarva-yonisu, Kaonteya, muurtayahh sambhavanti yaahh*
all wombs, O Son of Kuntii, (whatever)* forms are well become,

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥
Taasaam Bramha Mahat yonir-Aham biija-pradahh pitaa.
Of these the All-One (is) the Great Womb—I the Seed-Giver Father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

XIV. 5. Sattva*m* Rajas-tama' iti gu*n*aahh prakrti-sa*m*bhavaahh

(528) Balance-Harmony, Motion, Inertia-Immovability, thus, the qualities, nature-born,

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

nibadhnanti, Mahaa-baaho, dehe dehinam-avyayam.

They bind 1. down, 2. fast, O Mighty-Armed one, in the body, the Embodied Inexhaustible One.

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।

XIV. 6. Tatra sattva*m* nir-malatvaat prakaas'akam- an-aamayam

(529) There, harmony-balance, from stainlessness, light-giving, without disease,

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

sukha-sangena badhnaati jn'aana-sangena ca'an-agha.

by 1. pleasure-attachment 2. happiness binds, by wisdom-attachment, too, O Unstraying One.

रजो रागात्मकं विद्धि तृष्णासङ्ग- समुद्भवम् ।

XIV. 7. Rajo' raaga'aatmaka*m* viddhi trs*n*aa,aa sanga- samudbhavam

(530) Motion (as) passion's self, know, by thirst [greed] [for life]-great attachment sourced,

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥
Tat'nibadhnaati, Kaonteya, karma-sangena dehinam.
That binds 1. down, 2. fast O Son of Kuntii, by action-attachment, the Embodied One.

XIV 8.
(531)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
Tamas- tu'a-jn'aana-jam viddhi mohanam sarva-dehinaam
Inertia-Immobility verily (as) unwisdom-born, know, the deceiver of all the embodied;

प्रमादालस्य- निद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥
Pramaada'aalasya- nidraabhis- tat'nibadhnaati, Bhaarata
by heedlessness, indolence [lassitude] (and) drowsiness that binds fast, O Son of the Bharata Race.

XIV. 9
(532)

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
Sattvam sukhe sanjayati rajahh karmani, Bhaarata.
Harmony-Balance in happiness attaches (itself); motion, in action, O Son of the Bharata Race.

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥
Jn'aanam-aavrtya tu tamahh pramaade sanjayati'uta.
Wisdom, having enveloped, indeed, inertia-immovability, in heedlessness attaches (itself) verily.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

XIV. 10. Rajas-tamas'ca'abhibhuuya sattvam bhavati, Bhaarata.
(533) Motion-Inertia too having [been] overpowered, harmony-balance becomes, O Son of the Bharata Race.

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

Rajahh sattvam tamas'ca'eva Tamahh sattvam rajas-tathaa.
Motion harmony, inertia moreover Inertia harmony- motion likewise.
(becomes when) (are overpowered), (becomes, having overpowered)

सर्वद्वारेषु देहे ऽस्मिन् प्रकाश उपजायते ।

XIV. 11. Sarva-dvaresu dehe ºsmin* prakaas'a' upa-jaayate
(534) (When)* in all portals in (this)* body radiance is well-born—

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

jn'aanam yadaa* tadaa vidyaat' vivrddham sattvam-iti'uta
(the light) of wisdom—, then let (man) know greatly increased is harmony-balance.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

XIV. 12. Lobhahh pravrttir-aarambhahh karmanaam-a-s'amahh sprhaa
(535) Greed, forthgoing, the undertaking of actions, unrest, desire

रजस्येतानि	जायन्ते	विवृद्धे	भरतर्षभ ॥ १२ ॥
rajasi'etaani	jaayante	vivrddhe,	Bharata'rsabha.
in motion these	are born, in (its)	great increase,	O Bharata's Bull.

XIV. 13. (536)

अप्रकाशो	ऽप्रवृत्तिश्च	प्रमादो	मोह	एव च ।
Aprakaas'o'	°pravrttis'ca	pramaado'	moha'	eva ca
Non-shining,	non-forthgoing, too,	heedlessness,	bewilderment,	moreover

तमस्येतानि	जायन्ते	विवृद्धे	कुरुनन्दन ॥ १३ ॥
tamasi'etaani	jaayante	vivrddhe	Kuru-nandana.
in inertia-immovability these	are born, through (its)	great increase,	O Kuru-rejoiced-in.

XIV. 14. (537)

यदा	सत्त्वे	प्रवृद्धे	तु	प्रलयं	याति	देहभृत् ।
Yadaa	sattve	pravrddhe	tu	pralayam	yaati	deha-bhrt
When	in harmony's	great increase,	indeed,	to dissolution	goes	the body-bearer,

तदोत्तमविदां	लोकानमलान्	प्रतिपद्यते ॥ १४ ॥
tadaa'uttama- vidaam	lokaan-a-malaan	pratipadyate
then on the Supreme Knowers'	worlds unsullied,	he sets his foot

	रजसि	प्रलयं	गत्वा		कर्मसङ्गिषु	जायते ।
35 XIV. 15.	Rajasi	pralayam	gatvaa		karma-sangisu	jaayate.
(538)	In motion	to dissolution	having gone,	amongst	the action-attached,	one is born.

	तथा	प्रलीनस्तमसि	मूढयोनिषु	जायते ॥ १५ ॥
	Tathaa	pralinas-tamasi	muudha-yonisu	jaayate.
	Then	dissolved in inertia,	in senseless ones' wombs,	one is born.

	कर्मणः	सुकृतस्याहुः	सात्त्विकं	निर्मलं	फलम् ।
XIV. 16.	Karmanahh	su-krtasya'aahuhh	saattvikam	nir-malam	phalam.
(539)	Of action	well done, they declare	harmonious,	without soil,	(is) the fruit.

	रजसस्तु	फलं		दुःखम्	अज्ञानं	तमसः	फलम् ॥ १६ ॥
	Rajasas-tu	phalam		dukkham.	A-jn'aanam	tamasahh	phalam.
	Of motion indeed,	the fruit	(is)	sorrow.	Ignorance,	of inertia,	(is) the fruit.

	सत्त्वात्	संजायते	ज्ञानं	रजसो	लोभ	एव	च ।
XIV. 17.	Sattvaat	samjaayate	jn'aanam.	Rajaso'	lobha	eva	ca.
(540)	From harmony	is born	wisdom.	From motion	greed,	even	so.

प्रमादमोहौ तमसो भवतो ऽज्ञानमेव च ॥ १७ ॥
Pramaada- mohao tamaso' bhavato' °jn'aanam-eva ca
Heedlessness and unconsciousness from inertia, the two become unwisdom moreover.

XIV. 18. (541)
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
Uurdhvam gacchanti sattva-sthaa' madhye tisthanti raajasaahh
Upwards go the balanced-seated, in the mid places are stationed the motionful.

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥
jaghanya-guna-vrtti-sthaa' adho' gacchanti taamasaahh
Of the lowest quality manner-fixed, downwards go the inert ones.

XIV. 19 (542)
नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
na anyam gunebhyahh kartaaram yadaa* drastaa'anupas'yati
(When)* not other than the qualities (as) the doer, the spectator perceives;

गुणेभ्यश्च परं वेत्ति मद्भावं सो ऽधिगच्छति ॥ १९ ॥
gunebhayas ca param vetti Mad'bhaavam so' °dhigacchati
(when)* than the qualities too a Beyond more sublime he knows, to My being he approaches

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।

XIV. 20. Gu*n*aan-etaan*-atıitya trıın dehıı* deha-samudbhavaan
(543) (These)* qualıties having transcended, the three (that are) the body (co)-orıginators—

जन्ममृत्युजरादुःखैर्विमुक्तो ऽमृतमश्नुते ॥ २० ॥

janma-mrtyu-jaraa-du*h*khaer-vımukto' °mrtam-as'nute.
(from) the birth-death-old-age-misery set loose (the body dweller)* immortalıty's nectar tastes and enjoys.

अर्जुन उवाच—
Arjuna' uvaaca:
Arjuna said:

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।

XIV. 21. Kaer-lıngaes- trıın gu*n*aan- etaan* atııto' bhavatı, Prabho?
(544) By what signs (these)* three qualıties as the transcender becomes he [known], O Lord?

किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

Kım-aacaarahh? Katha*m* ca'etaan'trıın gu*n*aan- atıvartate?
[By] what conduct? How, too, these three qualıties does he go beyond?

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca :
The Blessed Lord said :

XIV. 22.
(545)

प्रकाशं	च	प्रवृत्तिं	च	मोहम्	एव च	पाण्डव ।
Prakaas'am	ca	pravrttim	ca	moham-	eva ca	Paandava,
Brightness	and	forthgoing	and	unconsciousness,	moreover,	O Son of Paandu,

न	द्वेष्टि	संप्रवृत्तानि	न	निवृत्तानि	काङ्क्षति ॥ २२ ॥
na	dvesti	sam-pra-vrttaani	na	ni-vrttaani	kaanxati
(he who)* does not	dislike	[things] near-at-hand	nor	[things] disappearing	longs for ;

XIV. 23.
(546)

उदासीनवदासीनो	गुणैर्यो	न	विचाल्यते ।
Udaasiinavat'aasiino'	gunaer- yo'*	na	vicaalyate
(He who) *neutral-like seated,	by the qualities	is not	shaken :

गुणा	वर्तन्त	इत्येव	यो	ऽवतिष्ठति	नेङ्गते ॥ २३ ॥
gunaa'	vartanta'	iti eva*	yo'	°vatisthati	na'ingate ,
"the qualities (only)*	revolve",	thus (saying)	he who	apart standeth	(and) does not stir ;

समदु.खसुख: स्वस्थ: समलोष्टाश्मकाञ्चन: ।

XIV. 24. Sama-du*h*kha- sukhahh sva-sthahh sama-los*t*a'as'ma-kaancanahh
(547) The same in pain and pleasure, [in the] Self-standing, [Self-reliant] The same to a clod of earth, a sling-pebble, and shining gold ;

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दाऽऽत्मसंस्तुति: ॥ २४ ॥

tulya- priya'a-priyo' dhiras- tulya-nindaa'aatma-sa*m*stutihh
balanced to loved and unloved, firm, balanced in blame to Self and choruses of praise ;

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयो: ।

XIV. 25. Maana'apamaanayos- tulyas- tulyo' mitra'ari- pa*x*ayohh
(548) In honour and dishonour balanced ; balanced to friendly (and) hostile sides,

सर्वारम्भपरित्यागी गुणातीत: स उच्यते ॥ २५ ॥

sarva'aarambha- parityaagii gu*n*a'atiitahh sa' ucyate.
Of all undertakings on every side the renouncer ; "The qualities-transcended-one" he is said (to be).

मां च यो ऽव्यभिचारेण भक्तियोगेन सेवते ।

XIV. 26. Maa*m* ca yo' °vyabhicaare*n*a bhakti-yogena sevate
(549) Me, too, he who by non-straying devotion-at-onement serves,

स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥
sa gunaan samatiitya'etaan* Bramha-bhuuyaaya kalpate.
he (these) *qualities having completely transcended, (for) the All-One (1) becoming (2) absorption worthy is he.

XIV. 27.
(550)
ब्रह्मणो हि प्रतिष्ठा ऽहम् अमृतस्याव्ययस्य च ।
Bramhano hi* pratisthaa 'aham amrtasya'avyayasya ca
(Indeed)* the All One's foundation-place I; of Immortality's nectar inexhaustible, 'too,
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥
s'aas'vatasya ca* dharmasya sukhasya ekaantikasya ca
of everlasting righteousness (too)*, of Happiness to the one uttermost acme as well.

Colophon;
ॐ हरिः ॐ तत् सत्
A'um Harihh! A'um Tat Sat,
Om! Hari Om! THAT! BEING(NESS)!
[The Trinity] [Visnu the Ravisher,] [The undefinable One]
इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
Iti S'riimat'Bhagavat'Giitaasu upanisatsu Bramha-Vidyaayaam
Thus in the auspicious blessed song of the Upanisads, of the Absolute All-One, the Science;
[inner teachings heard at the Guru's Feet]

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade
In the At-One-ment Scripture ;	in S'rii Krsna-Arjuna's converse ;

गुणत्रयविभागयोगो		नाम	चतुर्दशो	ऽध्यायः
"guna-traya- vibhaaga-Yogo' "		naama	Catur-das'o'	°dhyaayahh.
"The Three-Qualities' Distinction At-One-ment"	(is)	named,	the Fourteenth	Discourse.

अथ	पञ्चदशो	ऽध्यायः
Atha	Pancadas'o'	°dhyaayahh
Now [follows]	the Fifteenth	Discourse

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca .
The Blessed Lord said :

XV. 1. (551)

ऊर्ध्वमूलमधः	शाखमश्वत्थं	प्राहुरव्ययम् ।
Uurdhva-muulam- adhahh-	s'aakham-as'vattham	praahur-avyayam
Above, the root ; below,	the branches—the holy Bo Tree [Pipal Tree]	they call (it) inexhaustible.

छन्दांसि यस्य	पर्णानि	यस्तं	वेद	स	वेदवित् ॥ १ ॥
chandaamsi yasya*	parnaani	Yas-tam	veda	sa'	vedavit.
(Of this)* longings for [sense] delights	(are) the leaves.	He who that	knows,	he	a [Divine] Knowledge-Knower (is)

Note First meaning given is above. The second is " " metrical vedic hymns " The first meaning makes better sense in the context of the first 3 s'lokas of Discourse XV.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

XV. 2. Adhas'ca'uurdhvam prasrtaas-tasya s'aakhaa' guna-pravrddhaa' visaya-pravaalaahh
(552) Downwards and upwards are spread its branches quality-swollen, the objects of the senses, its budding sprouts,
(11+11 Rhythm S'lokas 2-5)

अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

Adhas'ca muulaani'anusamtataani karma'anubandhini manusya-loke
Downwards, too (its) roots are ramified, action binding in the man-world.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।

XV. 3. Na ruupam-asya'iha tathaa'upalabhyate 'Na'anto na ca'aadir- na ca sampratisthaa
(553) Not the form of this here so is perceived, not an end, nor indeed a beginning, nor too its firm foundation,

अश्वत्थमेनं सुविरूढमूलम् असङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

as'vattham-enam* su-viruudha-muulam a-sanga-s'astrena drdhena chittvaa
(this)* Bo Tree of well-grown roots by non-attachment's weapon strong having hued down,

ततः पदं तत् परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।

XV. 4. Tatahh padam tat parimaargitavyam yasmin gataa' na* nivartanti bhuuyahh
(554) Then (that)* step is to be sought in which those who are gone [lit "the gone ones"] do (not)* return again.

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

Tam eva ca'aadyam PURUSAM prapadye yatahh pravrttihh prasrtaa puraanii*

"To that, moreover, the Primeval PERSON-SPIRIT I surrender whence (the ancient)* forthgoing issued.

XV. 5. (555)

निर्मान- मोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

Nir-maana- mohaa' jita- sanga- dosaa' adhi'aatma- nityaa' vinivrtta-kaamaahh

Without pride and bewilderment, conquered the attachment fault, in the substratum core of Selfhood constant, turned back cravings,

द्वंद्वैर्विमुक्ताः सुखदुःखसंज्ञै- र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

dvamdvaer-vimuktaahh sukha-duhkha-samjn'aer- gacchanti'a-muudhaahh padam-avyayam TAT.

(from) duality set loose— [that duality] by pleasure-pain known, go the unbewildered 1. to the Goal undiminishable—THAT 2. to (that)* " " [The Undefinable]

XV. 6. (556)

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

Na TAT' bhaasayate suuryo' * na *s'as'aanko na paavakahh

Nor does (the Sun) * THAT illuminate, nor (does) the Moon, nor Fire,

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

Yat'gatvaa na nivartante TAT' Dhaama paramam mama.

To which having gone, nor do they return—THAT, the Abode [the Ineffable] Supreme of Mine.

मममैवांशो जीवलोके जीवभूतः सनातनः ।
XV. 7. Mama'eva'amsʼo' jiiva-loke jiiva-bhuutahh sanaatanahh
(557) Of Me 1. only in the life-world, a lifeful being having become—the Eternal One,
2. even a portion

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥
manahh-*sasth*aani'indriyaam prakrti-sthaani karsati.
Mind, the Sixth [sense] [with its] senses [Five] in nature-matter stationed, (HE) attracts.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
XV. 8. S'ariiram yat'ava'aapnoti yat'ca'api'utkraamati'iis'varahh
(558) The body into which He reaches down, (from) which too also He ascends—the LORD IIS'VARA—

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥
grhiitvaa'etaani samyaati vaayur-gandhaan-iva'aas'ayaat.
having seized these [sense-essences], He wanders [with them] (like)* wind (with) fragrances from their resting-places.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
XV. 9. S'rotram caxuhh spars'anam ca rasanam ghraanam- eva ca
(559) Ear, eye, touch, and taste, smell. moreover,

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

adhisthaaya manas ca'ayam visayaan- upa-sevate.

presiding over, in the mind as well, this [Jiiva], the sense objects, He closely serves.

XV. 10. (560)

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।

Utkraamantam sthitam vaa'api bhunjaanam vaa* guna'anvitam

1. Rising from (or) 2. Passing out of abiding with also (or) enjoying, quality-accompanied,

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

vimuढhaa' na'anupas'yanti pas'yanti jn'aana-caxusahh.

(Him) the bewildered one does not perceive, (but) they do see—the wisdom-eyed

XV 11. (561)

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

Yatanto' yoginas' ca'enam pas'yanti'aatmani'avasthitam

Striving the harmonized ones, too, This, see, in the Self, near abiding;

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

Yatanto °pi'a-krta aatmaano na enam pas'yanti a-cetasahh

strivers, though, (with) a not- [yet] formed Self do not This see—the unaware ones

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

XV. 12. Yat'aaditya- gatam tejo' Jagat'* bhaasayate °khilam
(562) That which in the Sun pulsates—(that) splendour, (that which)* makes shining (the lifeful world)* with naught missing, [Lit. "gapless"]

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

Yat'candramasi yat'ca'agnao tat-tejo viddhi Maamakam.
That which (is) in the Moon, that which too (is) in fire, that Splendour know as Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

XV. 13. Gaam- aavis'ya ca bhuutaani dhaarayaami'aham-ojasaa
(563) The earth pervading too, beings support I by vital energy.

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

Pusnaami ca'aosadhiihh sarvaahh Somo' bhuutvaa rasa'aatmakahh
I nourish, too, the plants all; the Moon's Healing Nectar having become, of the savoury sap essence (I).
["Delight of the spirit"—Sri Aurobindo See IX-20]

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

XV. 14. Aham vaes'vaanaro' bhuutvaa praaninaam deham-aas'ritahh
(564) I, the living fire [benefitting all men] having become of the vital ones' body the sheltered one,

प्राणापान- समायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥
praa*n*a apaana sam-aa-yuktahh pacaami'anna*m* catur-vidham.
the life-breaths in and out well-yoked, I cook the foods [digest] fourfold.
Note foods munched, licked, sucked and sipped.

XV. 15. (565) (11+11 Rhythm)

सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
Sarvasya ca'aha*m* hrdi sa*m*nivis*t*o' Mattahh smrtir-jn'aanam-apohana*m* ca
Of all, too, I (am) in the heart intimately linked. [enshrined] From Me memory, wisdom, denial, as well.

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥
Vedaes'ca sarvaer*-aham-eva vedyo' Vedaanta-krt' Veda-vit'eva ca'aham.
(By all)* The Divine Scriptures, too, (am) I, alone that which is to be known. Of the Vedas' end, the Maker, the Veda-Knower, only, too—I.

XV. 16. (566)

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
Dvao'imao* Purusao loke *x*aras'ca'a-*x*ara' eva ca
(This)* twofold Person-Spirit in the world (is) the dissoluble and the Indissoluble moreover.

क्षरः सर्वाणि भूतानि कूटस्थो ऽक्षर उच्यते ॥ १६ ॥
Xarahh sarvaa*n*i bhuutaani kuu*t*a-stho' °*x*ara ucyate.
The dissoluble (are) all beings; as on a sky-peak anvil fixed, the Indissoluble One is said (to be).

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

XV. 17. Uttamahh PURUSAS-tu'anyahh Parama'aatmaa'iti'udaahrtahh
(567) The Highest PERSON-SPIRIT indeed (*is*) another— the Supreme Self thus is called.

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

Yo' loka-trayam-aavis'ya bibharti'avyaya' Iis'varahh.
HE who the three worlds having entered, nourishes—(HE) the inexhaustible LORD IIS'VARA.

यस्मात् क्षरमतीतो ऽहमक्षरादपि चोत्तमः ।

XV. 18. Yasmaat xaram-atiito' °ham a-xaraat'api ca'uttamahh
(568) Whereas the Dissoluble transcended have I, (and) of the Indissoluble also too (I am) the Ultimate,

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

ato' °smi loke vede ca prathitahh PURUSA'UTTAMAHH
Hence am I in the world, in the Divine Knowledge Scriptures too famed as the PERSON-SPIRIT BEST.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

XV. 19. Yo' Maam-evam-a-sammuudho' jaanaati PURUSA'UTTAMAM
(569) He who Me even not completely bewildered knows as the PERSON-SPIRIT HIGHEST,

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

SA Sarva-vit'bhajati MAAM sarva-bhaavena Bhaarata.

HE the All-Knower adoringly worships ME with all [his] being, O Son of the Bharata Race.

XV. 20. (570) इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

Iti guhyatamam s'aastram idam-uktam Mayaa'an-agha

Thus this* secret-most teaching, was spoken by Me, O Unstraying One.

एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥ २० ॥

Etat'buddhvaa buddhimaan syaat krta-krtyas'ca Bhaarata.

This, having known, wisdom filled may you become, one who has done his work, [the work-achieved one] O Son of the Bharata Line!

Colophon : ॐ हरिः ओम् तत् सत्

A'um Harihh! A um Tat Sat,

Om! Hari [The Ravisher, Visnu] Om! [The Trinity] THAT [The undefinable One] BEING-NESS!

37

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'upanisatsu	Bramha-Vidyaayaa*m*
Thus	in the auspicious blessed song of the Upanisads, [inner teachings heard at the Guru's Feet]	of the Absolute All-One, the Science;

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे
Yoga-S'aastre	S'rii-Krs*n*a'Arjuna-sa*m*vaade
In the At-One-ment Scripture;	S'rii Krs*n*a-Arjuna's converse;

पुरुषोत्तमयोगो		नाम	पञ्चदशो	ऽध्यायः
" Purusa'uttama-Yogo' "		naama	Panca-das'o'	°dhyaayahh.
"THE PERSON SPIRIT ULTIMATE AT-ONE-MENT"	(is)	named,	the Fifteenth	Discourse.

अथ षोडशो ऽध्यायः
Atha Sodas'o' ᵒdhyaayahh
Now [follows] the Sixteenth Discourse

श्रीभगवानुवाच—
S'rii Bhagavaan uvaaca
The Blessed Lord said

XVI. 1 (571)
अभयं सत्त्व- संशुद्धिर्ज्ञानयोग- व्यवस्थितिः ।
A-bhayam sattva- sams'uddhir- jn'aana-yoga- vyavasthitihh
Fearlessness, of Being a thorough Purification, Wisdom-At-One-ment firm-fixed,

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥
daanam damas'ca yajn'as'ca sva adhyaayas-tapa' aarjavam
Gift-giving, restraint, and sacrifice, too, [sacred] studious recitation, fiery purposeful asceticism, uprightness,

XVI. 2. (572)
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
A-himsaa satyam- a-krodhas-tyaagahh s'aantir- a-paes'unam
Non-hurtfulness. truthfulness, wrathlessness, renunciation, peace, non-tale-bearing,

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥
dayaa bhuutesu'a-loluptvam maardavam hriir- a-caapalam
Compassion for [all] beings, non-covetousness, mildness modesty, absence of fickleness,

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
XVI. 3. Tejahh xamaa dhrtihh s'aocam-adroho' na'ati-maanitaa
(573) Splendour, patient-endurance, firm will, purity, absence of malice, not undue pride,

भवन्ति संपद दैवीम् अभिजातस्य भारत ॥ ३ ॥
bhavanti sampadam daeviim abhi-jaatasya, Bhaarata.
(These) become endowments Divine of the born, O Son of the Bharata Race.

दम्भो दर्पो ऽतिमानश्च क्रोधः पारुष्यमेव च ।
XVI. 4. Dambho' darpo' °timaanas'ca krodhahh paarusyam-eva ca
(574) Ostentation, arrogance, self-centredness, too, wrath, roughness, moreover,

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥
a-jn'aanam ca'abhi-jaatasya Paartha, sampadam-aasuriim
Un-wisdom, too, (these) of the born, O Son of Prthaa are endowments un-God-like.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

XVI. 5. Daevii sampat vimoxaaya nibandhaaya'aasurii mataa.

(575) Divine endowments (are) for liberation. For complete bondage (are) the non-God-like it is deemed.

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

Maa s'ucahh sampadam daeviim abhi-jaato' °si Paandava.

Do not grieve to endowment Divine art thou born, O Son of Paandu.

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।

XVI. 6. Dvao bhuuta-sargao loke °smin* daeva' aasura' eva ca.

(576) Two being-creations in (this)* world (there are) —the Divine, the un-Godlike moreover.

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

Daevo' vistaras'ahh prokta' Aasuram, Paartha, Me s'rnu.

The Divine in detail (has been) told. The un-Godlike, O Son of Prthaa, from Me hear.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

XVI. 7. Pravrttim ca nivrttim ca janaa na vidur-aasuraahh

(577) Forth-pulsing and back-pulsing, too, (these) men do not know—the un-God-like ones

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

na s'aocam na'api ca'aacaaro' na satyam tesu vidyate.
Nor purity, nor, also too, right conduct, nor truth in them is there.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

XVI. 8. " A-satyam- a-pratistham " te* jagat' aahur- " an-iis'varam
(578) " Devoid of Truth, without a (firm) foundation the pulsating life-world (they)* call " without a Lord "

अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥ ८ ॥

A-paras-para-sambhuutam. Kim-anyat kaama-haetukam."
(1) " (Simply) from one (and) another born. What else (but) craving the cause ? "
(2) a-para=" not from one and another
[Not in evolutionary succession of cause and effect]

एतां दृष्टिमवष्टभ्य नष्टात्मानो ऽल्पबुद्धयः ।

XVI. 9. Etaam drstim-avastabhya nasta''aatmaano °lpa-buddhayahh
(579) This view held fast, the ruined selves, of small understanding,

प्रभवन्त्युग्रकर्माणः क्षयाय जगतो ऽहिताः ॥ ९ ॥

prabhavanti'ugra- karmaanahh xayaaya jagato' °hitaahh.
Come forth, they, the fierce-actioned ones, for the destruction of the motionful world —(they) the maleficent ;

काममाश्रित्य दुष्पूरं दम्भ- मानमदान्विताः ।

XVI. 10 Kaamam-aas'ritya duspuuram dambha- maana-mada'anvitaahh
(580) Craving-refuged, hard to fill, [satisfy] ostentation, pride, intoxication-possessed, [accompanied]

मोहाद् गृहीत्वाऽसद्ग्राहान् प्रवर्तन्ते ऽशुचिव्रताः ॥ १० ॥

mohaat grhiitvaa'a-sat' graahaan pravartante °s'uci-vrataahh.
From stupefaction gripped, non-good addictions they engage in—(they) of impure vows.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

XVI. 11. Cintaam-a-parimeyaam ca pralaya'antaam-upaas'ritaahh
(581) Cares immeasurable, too, (till) dissolution's end engulfed in,

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

kaama'upabhoga' paramaa' Etaavat iti nis'citaahh
Craving's gratification (their) highest [goal], "Thus much [is all]" thus convinced (are they).

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

XVI. 12. aas'aa-paas'a- s'ataer-baddhaahh kaama-krodha-paraayanaahh
(582) (By) expectations' cords in hundreds bound, craving-anger (their) highest [aim].

ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

iihante kaama-bhoga'artham-a-nyaayena'artha-sa*m*cayaan.

They strive for craving-enjoyment's sake, by unjust means for wealth's hoards.

इदमद्य मया लब्धम् इदं प्राप्स्ये मनोरथम् ।

XVI. 13. "Idam-adya mayaa labdham. Ida*m** praapsye mano-ratham.

(583) "This today by me (has been) obtained. This I shall obtain— (this)* mind-chariot [desire].

'इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

Idam- asti'idam-api me bhavisyati punar-dhanam. *

"This (possession)* is [now mine]. This also mine shall be again—wealth-possession.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

XVI. 14. Asao mayaa batahh s'atrur*-hanisye ca'aparaan-api.

(584) "This (overpowerer)* by me is slain. (This)* overpowering enemy I shall slay and others also.

ईश्वरो ऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४ ॥

Iis'varo' °ham-aha*m* bhogii. Siddho' °ha*m* balavaan sukhii.

"A Lord— I I the enjoyer. Perfect I— strong, happy.

	आढ्यो	ऽभिजनवानस्मि	को	ऽन्यो	ऽस्ति	सदृशो	मया ।
XVI. 15. (585)	Aadhyo'	°bhi-janavaan-asmi.	Ko'	°nyo	'°sti	sadrs'o'	mayaa ?
	" Wealthy,	well-born am I.	Who (or) what	other	is	like	unto me ?

यक्ष्ये	दास्यामि	मोदिष्य	इत्यज्ञानविमोहिताः ॥ १५ ॥
Yaxye	daasyaami	modisya'."	Iti'ajn'aana-vimohitaahh.
" I will sacrifice,	give alms,	(and) be merry."	Thus [say] the unwisdom-bewildered-befooled ones,

[" for my own purposes " is implied in the form of the first verb]

	अनेकचित्तविभ्रान्ता	मोहजालसमावृताः ।
XVI. 16 (586)	Aneka-citta-vi-bhraantaa'	moha-jaala-sam-aavrtaahh
	By many thoughts reeling,	by folly's net enmeshed,

प्रसक्ताः	कामभोगेषु	पतन्ति	नरके	ऽशुचौ ॥ १६ ॥
pra-saktaahh	kaama-bhogesu	patanti	narake	°s'ucao
Strongly clinging	to craving's gratifications,	they fall	into hell	impure.

	आत्मसंभाविताः	स्तब्धा	धनमानमदान्विताः ।
XVI. 17. (587)	Aatma-sam-bhaavitaahh	stabdhaa	dhana-maana-mada'anvitaahh
	Self esteemed,	rigid,	(by) wealth-pride-intoxication accompanied,

38

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

yajante naama-yajn'aes- te* dambhena'a-vidhi-puurvakam.
They worship [for their own purposes] by nominal sacrifices, by ostentation contrary to the ancient rule.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

XVI. 18. Ahamkaaram balam darpam kaamam krodham ca sams'ritaahh
(588) I-making, brute force, arrogance, craving, wrath, too, clinging to,

मामात्म- परदेहेषु प्रद्विषन्तो ऽभ्यसूयकाः ॥ १८ ॥

Maam- aatma- para-dehesu pra-dvisanto' °bhi'asuuyakaahh.
Me, in their own (and) in other bodies hating, (they) the reviling detracting ones,

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।

XVI. 19. Taan-aham* dvisatahh kruuraan samsaaresu naraa'adhamaan
(589) These the hating, cruel blood-thirsty ones, in the world's procession among men the vilest.

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

xipaami'ajasram- a-s'ubhaan aasurisu'eva yonisu.
I cast down always into non-bright, un-Godlike even, wombs.

XVI. 20. (590)

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
Aasurim yonim-aapannaa' muudhaa' janmani janmani
Into the un-Godlike womb-fallen, the stupified ones, in birth (after) birth,

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥
Maam-a-praapya'eva, Kaonteya, tato' yanti'adhamaam gatim.
Me, not having reached even, O Son of Kuntii, thence they go the nethermost [lowest] way.

XVI 21. (591)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मन. ।
Trividham narakasya'idam* dvaaram naas'anam-aatmanahh
Triple of (this)* hell (is) the gate destructive of the Self—

काम: क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥
Kaamahh krodhas-tathaa lobhas- Tasmaat etat-trayam tyajet
Craving, Anger, also Greed. Therefore, this triplet let one abandon.

XVI. 22. (592)

एतैर्विमुक्त· कौन्तेय तमोद्वारैस्त्रिभिर्नर: ।
Etaer-vimuktahh, Kaonteya, tamo dvaaraes-tribhir- narahh
From these set free, O Son of Kuntii— inertia's gates threefold—man

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥
aacarati'aatmanahh s'reyas- Tato' yaati paraam gatim.
Accomplishes his own betterment. Thence he reaches the Very High Way [Goal].

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
XVI. 23. Yahh s'aastra-vidhim-utsrjya vartate kaama-kaaratahh.
(593) He who the Scriptures' Rule having cast away exists [for himself alone] under craving's impulsion.
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥
Na sa' siddhim-avaapnoti na sukham na paraam Gatim.
Neither (does) he perfection obtain nor happiness, nor the Very High Goal.
[Sublime Beyond Way]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
XVI. 24. Tasmaat's'aastram pramaanam te kaarya'a-kaarya-vyavasthitao*
(594) Therefore the Scripture (is) authority to you (in the determination)[1] of what-should-be done and-should-not-be-done.
[Lit "the to-be-done" etc]
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥
jn'aatvaa s'aastra-vidhaana'uktam karma kartum-iha'arhasi.
Having known the Scripture-rule declared, action to do here thou oughtest.
[in the world]

Colophon ;

ॐ	हरिः	ॐ	तत्	सत्
A'um	Harihh !	A'um	Tat	Sat,
Om !	Hari	Om !	THAT !	BEING(NESS) !
[The Trinity]	[Visnu the Ravisher,]		[The Undefinable One]	

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'Upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisads :	of the Absolute All-One, the Science ;
	[Inner Teachings heard at the Guru's Feet]	

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे	दैवासुरसंपद्विभाग-
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade	daeva'aasura-sampat'vibhaaga-
in the At-One-ment Scripture ;	in S'rii Krsna-Arjuna's converse,	" The Divine-Un-Godlike-Endowment-Distinction

योगो		नाम	षोडशो	ऽध्यायः ॥
Yogo' "		naama	so'das'o'	'dhyaayahh.
At-One-ment "	(is)	named	the Sixteenth	Discourse.

अथ	सप्तदशो	ऽध्यायः
Atha	Saptadas'o'	°dhyaayahh
Now [follows]	the Seventeenth	Discourse ·

अर्जुन उवाच—
Arjuna' uvaaca :
Arjuna said :

	ये	शास्त्रविधिमुत्सृज्य	यजन्ते	श्रद्धया	ऽन्विताः ।
XVII. 1.	Ye	s'aastra-vidhim- utsrjya	yajante	s'raddhayaa'	°nvitaahh
(595)	Those, who	the S'aastra rule have cast away,	worship,	by faith	accompanied,

तेषां	निष्ठा	तु	का	कृष्ण	सत्त्वमाहो	रजस्तमः ॥ १ ॥
tesaam	nisthaa	tu	kaa,	Krsna,	sattvam-aaho	rajas-tamahh ?
Their	ultimate state	indeed,	what (is it)	O Krsna,—	1. harmonious, 2. good (or)	motionful, (or) inert ?

श्रीभगवानुवाच—
S'rii-Bhagavaan-uvaaca :
The Blessed Lord said :

XVII. 2. (596)

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
Tri-vidhaa bhavati s'raddhaa dehinaam saa* sva-bhaava-jaa
Threefold is (that)* faith of the embodied by one's own nature born

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥
Saattvikii raajasii ca'eva taamasii ca'iti taam s'rnu.
Harmonious, motionful, moreover, inert too Thus [concerning] these hear.

XVII. 3 (597)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
Sattva anuruupaa sarvasya s'raddhaa bhavati, Bhaarata.
[One's inherent] [the innate] being conforming to, everyone's faith becomes, O Son of the Bharata Race.

श्रद्धामयो ऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥
S'raddhaa-mayo' 'yam Puruso' Yo' yat's'raddhahh sa' eva sahh
Faith-formed (is) this PERSON Whoever (he be) whatever (his) faith (be) that only (is) he,

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।

XVII. 4. Yajante saattvikaa' devaan. Yaxa-raxaamsi raajasaahh.
(598) They worship, do the balanced ones, the Shining Ones. Earth's Elementals (and) malignant gnomes the motionful (worship).

प्रेतान् भूतगणाश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

Pretaan bhuuta-ganaams'ca'anye yajante taamasaa' janaahh.
Ghosts (and) elemental hosts, too, others worship —the inert people.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

XVII. 5. A-s'aastra- vihitam ghoram tapyante ye* tapo' janaahh
(599) Not scripture ordained, terrible, (they who) endure fiery purposeful asceticism —people,

दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

dambha'ahamkaara- samyuktaahh kaama-raaga- bala'anvitaahh
(With) ostentation and I-making well-linked, (by) craving-passion-brute-force accompanied,

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

XVII. 6. Karsayantahh s'ariira-stham bhuuta-graamam- a-cetasahh
(600) Making lean [by torment] the body-stationed elements' assemblage, without awareness,

मां चैवान्तःशरीरस्थं तान् विद्ध्यासुरनिश्चयान् ॥ ६ ॥
Maam ca'eva'antahh-s'arııra-stham taan viddhı'aasura-nıs'cayaan.
(Torturing) ME, too, even, within the body seated, these know as of non-Godlike conviction.

XVII. 7. (601)
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
Aahaaras-tu'apı sarvasya trı-vidho' bhavatı priyahh.
Food indeed also for all of a threefold nature is liked.

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥
Yajn'as-tapas- tathaa daanam tesaam bhedam-ımam s'rnu.
Sacrifice, burning purposeful asceticism likewise, gift-giving, of these the break-up, this hear. [classification]

XVII. 8. (602)
आयुः- सत्त्वबलारोग्य- सुखप्रीतिविवर्धनाः ।
Aayuhh- sattva-bala'aarogya- sukha-priti-vivardhanaahh
The life span, harmony, [goodness] strength, freedom from disease, happiness, relish-increasers,

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥
rasyaahh snigdhaahh sthiraa hrdyaa' aahaaraahh saatvika-priyaahh.
Savourful, rich with oil, substantial, heart-strengthening or cordial foods (are), to the balanced, dear.

39

XVII. 9. (603)

कटुम्ल- लवणात्युष्ण- तीक्ष्णरूक्ष- विदाहिनः ।
katu'amla- lavana'ati'usna- tiixna-ruuxa- vidaahinahh
Bitter, sour, salty, too hot, [from fire] 1. sharp, harsh, 2. pungent inflammation causing, [thirst-producing]

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥
aahaaraa' raajasasya'istaa' duhkha-s'oka'aamaya-pradaahh
Foods (are) for the motionful coveted —the sorrow-grief-disease-givers.

XVII. 10. (604)

यातयामं गतरसं पूति पर्युषितं च यत् ।
Yaata-yaamam gata-rasam puuti puryusitam ca yat
Gone over a watch, gone the savour, putrid, over a night old, and that which

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥
ucchistam- api ca'amedhyam bhojanam taamasa-priyam.
(Is) leavings also, as well, the unclean— (this) food (is) to the inert loved.

XVII. 11. (605)

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
A-phala'aa-kaanxibhir- yajn'o* vidhi-drsto' ya* ijyate
By the no-fruit-longing-for ones, (that)* sacrifice rule directed, which is offered

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

yas*t*avyam- eva'iti manahh sam-aa-dhaaya sa' saattvikahh

(As) "the rightful-to be-offered" only, thus with the mind fixed in meditation that is harmonious (sacrifice)*

XVII. 12. अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।

(606) Abhisa*m*dhaaya tu phala*m* dambha'artham- api ca'eva yat

Having aimed (verily), at fruit, for ostentation's sake, also, moreover, that which

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

ijyate, Bharata-s'res*t*ha, ta*m* yajn'a*m* viddhi raajasam.

Is [so] offered, O Bharata-best, that sacrifice know as motionful.

XVII. 13. विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

(607) Vidhi-hiinam- a-srs*t*a'anna*m* mantra-hiinam- a-da*x*i*n*am

(By) ordinance lacking, without giving food, words of power lacking, without gifts,

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

s'raddhaa-virahita*m* yajn'a*m* taamasam parica*x*ate.

Of faith devoid, (such) sacrifice (as) of the inert (they) declare.

देव- द्विज- गुरु- प्राज्ञ- पूजनं शौचमार्जवम् ।

XVII. 14. Deva- dvi-ja- guru- praajn'a-puujanam s'aocam-aarjavam
(608) To the Shining Ones, the twice-born, the spiritual guide, (to) the wise,—worship; purification, uprightness,

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

bramhacaryam-a-himsaa ca s'aariiram tapa ucyate.
Chastity, non-hurtfulness, too, "bodily asceticism" is called.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

XVII. 15. An-udvega-karam vaakyam satyam priya- hitam ca yat
(609) Non-excitement-creating speech, truthful, pleasant, beneficial, as well, that which

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

svaadhyaaya'abhyasanam ca'eva vaak'mayam (vaangmayam) tapa - ucyate.
(Is) by sacred recitation study's practices moreover, (such) "the speech-asceticism" is said (to be).

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

XVII. 16. Manahh-prasaadahh saomyatvam maonam-aatma-vinigrahahh
(610) The mind's translucence, gentleness, silence, self-restraint,

भाव- संशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥
bhaava- sams'uddhir- iti'etat-tapo' maanasam-ucyate.
The feeling's thorough purification, thus this, the fiery asceticism mental, is said (to be).

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
XVII. 17. S'raddhayaa parayaa taptam tapas-tat* tri-vidham naraehh
(611) By faith the highest suffered, [performed] (that)* burning purposeful asceticism three-fold by (those) men,

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥
a-phala'aa-kaanxibhir- yuktaehh saattvikam paricaxate
(By the) the no-fruit expecters, (by the) Attuned Ones, harmonious (such a tapas) they declare.

सत्कारमानपूजाऽर्थं तपो दम्भेन चैव यत् ।
XVII. 18. Satkaara- maana- puujaa'artham tapo dambhena ca'eva yat
(612) For good treatment, honour, worship's sake, a burning purposeful asceticism, by ostentation, moreover, that which

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥
kriyate tat iha proktam raajasam calam-adhruvam
Is [so] done that here [in this world] is called motionful, movable, unsteady.

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।

XVII. 19. muudha- graahena'aatmano' yat piidayaa kriyate tapahh
(613) By stupid seizing of the Self, that which with torture is done, (that) burning purposeful asceticism,

परस्योत्सादनार्थं वा तत् तामसमुदाहृतम् ॥ १९ ॥

parasya'utsaadana'artham vaa* tat taamasam-udaahrtam.
(Or)[1] (which is)* for another's ruin's sake that, inert is called.

दातव्यमिति यद्दानं दीयते ऽनुपकारिणे ।

XVII. 20. Daatavyam- iti *yat'daanam diiyate' °nupa-kaarine
(614) (That which)* ought to be given, thus, which gift is given to the non-requiting,

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

des'e kaale ca paatre ca tat'daanam saattvikam smrtam.
In a (proper) place (and) time, and to the (proper) recipient too, That gift [as] harmonious is remembered.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

XVII. 21. yat-tu prati'upakaara'artham phalam-uddis'ya vaa* punahh
615) That which indeed for return benefit's sake (or)* fruit 1. demanding 2. aimed at again

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥
diiyate ca pari-klistam tat'daanam raajasam smrtam.
Is given, too, on every hand with difficulty, that gift motionful is remembered.

XVII. 22. अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
(616) a des'a- kaale yat'daanam-a-paatrebhyas'ca diiyate
Not in place (or) time, that gift (which) to the unreceptive too is given,

असत्कृतमवज्ञातं तत् तामसमुदाहृतम् ॥ २२ ॥
a-satkrtam- a-vajn'aatam tat taamasam- udaahrtam.
Inhospitably, disrespectfully, that inert is called.

XVII. 23. ओं तत् सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
(617) A'UM-TAT SAT'iti nirdes'o' Brambanas- tri-vidhahh smrtahh
"OM TAT SAT" The Trinity-THAT-BEINGNESS thus the designation of the ABSOLUTE ALL-ONE threefold is remembered.

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥
Braambanaas-tena* vedaas'ca yajn'aas'ca vihitaahh puraa.
(By this)* the Vedic Rules, divine knowledge scripture and sacrifices too (were) ordained of old.

XVII. 24.
(618)

तस्मादोमित्युदाहृत्य	यज्ञदानतपः-	क्रियाः ।
Tasmaat' OM-iti'udaahrtya	yajn'a-daana-tapahh-	kriyaahh
Therefore. "OM" thus having uttered,	sacrifice, gift, fiery purposeful ascetic	acts

प्रवर्तन्ते	विधानोक्ताः	सततं	ब्रह्मवादिनाम् ॥ २४ ॥
pravartante	vidhaana'uktaahh	satatam	Bramha-vaadinaam.
Proceed,	as by ordinance laid down,	always	for the All-One expounders.

XVII. 25.
(619)

तदित्यनभिसंधाय	फलं	यज्ञतपः-	क्रियाः ।
TAT'iti'an-abhi-sam-dhaaya	phalam	yajn'a-tapahh-	kriyaahh
"THAT" thus (saying), not having wished	for fruit,	sacrifice, fiery purposeful ascetic	acts

दानक्रियाश्च		विविधाः	क्रियन्ते	मोक्षकाङ्क्षिभिः ॥ २५ ॥
daana-kriyaas'ca		vividhaahh	kriyante	moxa-kaanxibhihh
Gift-giving acts,	too,	of various kinds	are done	(by) liberation aspirants.

XVII. 26.
(620)

	सद्भावे		साधुभावे	च	सदित्येतत्	प्रयुज्यते ।
	Sat'bhaave		Saadhu-bhaave	ca	sat-iti'etat	prayujyate
In [the sense of]	Reality-Existence	in the	Holiness state	too	"SAT" thus this (Beingness),	is connected. [correlated]

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

pras'aste karmani tathaa sat's'abdahh Paartha yujyate.

In praiseworthy actions also "SAT"-(thus) the word, Beingness O Son of Prthaa, is linked.

XVII. 27. (621)

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

Yajn'e tapasi daane ca sthitihh sat'iti ca'ucyate.

In sacrifice, burning purposeful asceticism, gift-giving, too, firmness, "SAT"-thus Beingness, as well is said (to be).

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

Karma ca'eva tat'arthiiyam Sat'iti'eva abhidhiiyate.

Action, moreover, for THAT'S sake, "SAT"-BEINGNESS thus even is named

XVII. 28. (622)

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

A-s'raddhayaa hutam dattam tapas-taptam krtam ca yat*

Without faith, (whatever)* is offered, given, (or) for fiery purposeful asceticism suffered (and) done, too,

असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥ २८ ॥

a-sat iti ucyate, Paartha, Na ca tat* pretya no' iha

"A-Sat" Non-being, thus it is said, O Son of Prthaa. Naught (that* is), too, in the hereafter ["having departed" lit.] nor here [in this world.]

40

	ॐ	हरिः	ओम्	तत्	सत्
	A'um	Harihh !	A'um	Tat	Sat,
Colophon :	Om !	Hari !	Om !	THAT !	BEING-NESS !
	[The Trinity]	[The Ravisher, Visnu]	[the Undefinable One]		

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Gitaasu'Upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisadsl, [Inner teachings heard at the Guru's Feet]	of the Absolute All-One, the Science;

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे
Yoga-S'aastre	S'rii-Krsna'Arjuna-samvaade
In the At-One-ment Scripture ;	S'rii Krsna-Arjuna's converse ,

श्रद्धात्रयविभाग-योगो		नाम	सप्तदशो	ऽध्यायः
"S'raddhaa-traya-vi-bhaaga-Yogo' "		naama	Saptadas'o'	°dhyaayahh.
"Faith's threefold distinction At-One-ment"	(is)	named,	the Seventeenth	Discourse.

अथ		अष्टादशो	ऽध्यायः
Atha		Astaadas'o'	ᵒdhyaayahh
Now	[follows]	the Eighteenth	Discourse.

अर्जुन उवाच—
Arjuna' uvaaca.
Arjuna' said·

	संन्यासस्य		महाबाहो	तत्त्वमिच्छामि	वेदितुम् ।
XVIII. 1. (623)	Sam-nyaasasya, Concerning renunciation,		Mahaa-baaho, O Mighty-Armed,	tattvam-icchaami the Reality I wish	veditum. to know.
	त्यागस्य Tyaagasya About abandonment,	च ca too,	हृषीकेश Hrsikes'a O Sense-Thrilling Lord.	पृथक् prthak severally,	केशिनिषूदन ॥ १ ॥ Kes'i-nisuudana O Kesi's Slayer [The long-haired demon of vanity]

श्रीभगवानुवाच—
S'rii Bhagavaan uvaaca.
The Blessed Lord said

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

XVIII. 2. Kaamyaanaa*m* karma*n*aa*m* nyaasa*m* sa*m*-nyaasa*m* kavayo' viduhh.
(624) Craving-based actions laying aside, (this as) renunciation the wise bards know.

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

Sarva-karma-phala-tyaaga*m* praahus-tyaaga*m* vicaxa*n*aahh.
All actions' fruit abandonment they declare as "abandonment" —the clear-seeing ones.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

XVIII. 3. Tyaajya*m* dosavat' iti'-eke karma praahur-maniisi*n*ahh
(625) "(It) should be abandoned (as) faultful," thus some (as to) action declare—the thoughtful ones.

यज्ञ- दान- तपः- कर्म न त्याज्यमिति -चापरे ॥ ३ ॥

"Yajn'a- daana- tapahh- karma na tyaajyam"- iti ca'apare.
"Sacrifice,- gift-giving, burning-purposeful-asceticism action (is) not to be abandoned" thus too (say) others.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

XVIII. 4. Nis'caya*m* s'r*n*u me* tatra tyaage Bharata-sattama
(626) (My)* firm conviction hear in (regard to) that abandonment, O Bharata-best;

त्यागो	हि	पुरुषव्याघ्र	त्रिविधः	संप्रकीर्तितः ॥ ४ ॥
Tyaago'	hi	Purusa-vyaaghra	tri-vidhahh	sam-pra-kiirtitahh
Abandonment,	indeed,	O Man-Tiger,	threefold	is declared.

XVIII. 5.
(627)

यज्ञदान-	तपः-	कर्म	न	त्याज्यं	कार्यमेव	तत् ।
Yajn'a daana	tapahh-	karma	na	tyaajyam,	kaaryam-eva	tat.
Sacrifice. Gift-giving,	burning purposeful asceticism	action	are not	to be abandoned	(but) to be done	even that.

यज्ञो	दानं	तपश्चैव	पावनानि	मनीषिणाम् ॥ ५ ॥
Yajn'o'	daanam	tapas'ca eva	paavanaani	manisinaam.
Sacrifice,	gift-giving,	fiery purposeful asceticism, moreover	(are) purifiers	of the thoughtful.

XVIII. 6.
(628)

एतान्यपि	तु	कर्माणि	सङ्गं	त्यक्त्वा	फलानि च ।
*Etaani'api	tu	karmaani	sangam	tyaktvaa	phalaani ca
Also	verily	(these)[1] actions,	attachment	abandoned,	fruits too,

कर्तव्यानीति	मे	पार्थ	निश्चितं	मतमुत्तमम् ॥ ६ ॥
kartavyaani'iti	me*	Paartha	nis'citam	matam-uttamam.
Are to be done thus is		O Son of Prthaa	(my)* considered	thought—the best

XVIII. 7.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

niyatasya tu* sam-nyaasahh* karmano' na'upapadyate.

(629) (Indeed renunciation)* of prescribed action is not fitting.

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

Mohaat-tasya pari-tyaagas- taamasahh pari-kiirtitahh.

From stupidity its repudiation (as) inert is vaunted.

XVIII. 8.

दुःखमित्येव यत्कर्म कायक्लेशभयात् त्यजेत् ।

duhkham-iti'eva yat-karma kaaya- kles'a-bhayaat tyajet

(630) "(It is) painful" thus even that action (which) from body-trouble-fear one may abandon.

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

sa' krtvaa raajasam tyaagam na'eva tyaaga-phalam labhet.

He, having made a motionful abandonment, not even abandonment's fruit may obtain.

XVIII. 9.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

Kaaryam- iti'eva yat- karma niyatam kriyate °rjuna

(631) "This has to be done," thus (saying), even that which as action prescribed is done, O Arjuna,

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥
sangam tyaktvaa phalam ca'eva sa' tyaagahh saattviko' matahh.
Attachment abandoned, fruit as well— that abandonment harmonious is thought.

XVIII. 10. (632)
न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्यते ।
na dvesti'a-kus'alam karma kus'ale na'anu-sajyate
(He) does not hate unhealthy-unprosperous action: in healthy-prosperous (he) is not attached,

त्यागी सत्त्वसमाविष्टो मेधावी च्छिन्नसंशयः ॥ १० ॥
tyaagii sattva-sam-aavisto' medhaavii (c) chinna- sams'ayahh.
(Such is) the abandoner, harmony well-pervaded, intelligent, cut away (his) uncertainty.

XVIII. 11 (633)
न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
Na- hi deha-bhrtaa s'akyam tyaktum karmaani'a-s'esatahh
Not indeed by a body-wearer is it possible to abandon actions unreservedly [lit "without remainder"]

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥
Yas-tu karma-phala-tyaagii sa' tyaagii'iti'abhidhiiyate.
Who indeed is an action-fruit abandoner he "an abandoner" thus is named.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

XVIII. 12. (634)
An istam- istam- / mis'ram / ca / tri-vidham karmanaah / phalam*
Unwanted, wanted, / mixed, / too, / three-fold action's / fruit

भवत्यत्यागिना प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

bhavati'a-tyaaginaam / pretya, / Na / tu / sam-nyaasinaam / kvacit.
Is (for) non abandoners / in the hereafter. / Not / however for the renouncer (is there fruit)* anywhere.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

XVIII. 13. (635)
Panca'etaani* / Mahaa-baaho / kaaranaani / nibodha / me
Five / O Great-Armed one, / (these) / causes / learn / of me.

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

saamkhye / krta'ante / proktaani / siddhaye / sarva-karmanaam
In the enumeration system / for action's end / laid down / for the success / of all actions.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

XVIII. 14. (636)
Adhisthaanam / tathaa / kartaa / karanam / ca / prthak'vidham
The body abode / also / the agent, / the instrument or organ / too / severally of various kinds.
[*Figuratively related* to the locative case] / [Nominative case] / [Instr case]

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

XVIII. 17. Yasya na'aham-krto' bhaavo' buddhir-yasya na lipyate
(639) (He) of whom (there is) not the I-making disposition, the intuitive understanding of whom is not besmeared,

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

hatvaa'api* *sa' imaan'lokaan-na hanti na nibadhyate.
(Though)* having slain these peoples [lit. "This world"] (he)* does not slay, nor is he enmeshed.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

XVIII. 18. Jn'aanam jn'eyam pari-jn'aataa tri-vidhaa karma-codanaa
(640) Knowledge, the knowable, the all-round knower, threefold (is) action's incentive.

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

karanam karma kartaa'iti tri-vidhahh karma-samgrahahh
The instrument, action, the actor, thus threefold (is) action's assemblage.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

XVIII. 19. Jn'aanam karma ca kartaa ca tri-dhaa'eva guna-bhedatahh
(641) Knowledge, the action, and the actor, too, threefold only (from) the quality classification [lit "split-up"]

प्रोच्यते	गुणसंख्याने	यथावच्छृणु	तान्यपि ॥ १९ ॥
procyate	guna-samkhyaane.	Yathaavat's'rnu	taani'api.
Are declared	in the quality numeration (system).	(Really) as they are, hear	them also.

XVIII. 20. (642)

सर्वभूतेषु	येनैकं	भावमव्ययमीक्षते ।
Sarva-bhuutesu	yena'ekam	bhaavam-avyayam-iikzate
In all beings	that by which ONE-	Being inexhaustible one sees

अविभक्तं	विभक्तेषु	तज्ज्ञानं	विद्धि	सात्त्विकम् ॥ २० ॥
a-vibhaktam	vibhaktesu	tat'jn'aanam	viddhi	saattvikam
Undivided	in the divided —	that wisdom	know	as harmonious.

XVIII. 21. (643)

पृथक्त्वेन	तु	यज्ज्ञानं		नानाभावान्	पृथग्विधान् ।
Prthaktvena	tu	yat'jn'aanam		naanaa-bhaavaan	prthak'vidhaan
By separateness,	however,	that knowledge	(which) (knows)*	various modes	of diverse kinds,

वेत्ति	सर्वेषु	भूतेषु	तज्ज्ञानं	विद्धि	राजसम् ॥ २१ ॥
vetti*	sarvesu	bhuutesu	tat'jn'aanam	viddhi	raajasam.
	In all	beings—	that knowledge,	know	as motionful.

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।

XVIII. 22. Yat-tu[4] krtsna-vat'ekasmin kaarye saktam-a-haetukam
(644) (But)* that which whole-like in [only] a single object (is) attached without cause,

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

a-tattva'arthavat' alpam ca tat-taamasam-udaahrtam.
Without real significance, small, too— that, inert is related.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

XVIII. 23. Niyatam sanga-rahitam-a-raaga-dvesatahh krtam
(645) The prescribed (action)[r], attachment devoid, without attraction or repulsion, done

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

a-phala- prepsunaa karma* yat-tat- saattvikam-ucyate.
By the no-fruit desirer— action such (as) that, harmonious is said (to be).

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।

XVIII. 24. *Yat-tu kaama'iipsunaa karma* sa'aham-kaarena vaa[4] punahh.
(646) That (action),* however, by a craving-wishful one, (either)[r] with the I-making [mood], or again

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

kriyate bahula'aayaasam tat'raajasam- udaahrtam.

(Which)* is done in much weariness— that as motionful is given as an example.

XVIII. 25.
(647)

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

anubandham xayam himsaam- an-apexya* ca paorusam

(Not regarding)* the result, loss, hurtfulness, and capacity,

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

Mohaat'aarabhyate karma yat*-tat* taamasam-ucyate.

(That which)* from stupidity is begun—(that)* action inert is said (to be)

XVIII. 26.
(648)

मुक्तसङ्गो ऽनहंवादी धृत्युत्साहसमन्वितः ।

Mukta-sango' °n'aham-vaadi dhrti'utsaaha- sam-anvitahh

Freed from attachment, the "Not-I" proclaimer, with firm will and enthusiasm well-accompanied,

सिध्यसिध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

siddhi'a-sidhyor- nir-vikaarahh kartaa saattvika' ucyate.

In success (or) non-success unchanged—[that] actor harmonious is said (to be).

XVIII. 27. (649)

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसाऽऽत्मको ऽशुचिः ।
Raagii karma-phala-prepsur- lubdho' himsaa'aatmako' °s'ucihh
The passionate, action's fruit coveting, greedy, hurtful in soul, not shining [impure]

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥
harsa-s'oka'anvitahh kartaa raajasahh pari-kiirtitahh.
By elation and dejection accompanied—(that) actor (as) motionful, is proclaimed.

XVIII. 28. (650)

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिको ऽलसः ।
A-yuktahh praakrtahh stabdhahh s'atho' naekrtiko' °lasahh
Discordant, unrefined, rigid, deceitful, base-actioned, indolent,

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥
Visaadii diirgha-suutrii ca kartaa taamasa' ucyate.
Melancholy, procrastinating, too— (that) actor inert is said (to be).
[lit. spinning a long thread or thoughts without action.]

XVIII. 29. (651)

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
Buddher- bhedam dhrtes'ca'eva gunatas-tri-vidham s'rnu
1. Intuitive Understanding's classification firm will's, moreover, from qualities threefold, hear,
2. Reason's

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥
procyamaanam-a-s'esena prthaktvena, Dhanamjaya
Announced unreservedly and severally, O Wealth Conquerer

XVIII. 30. (652)
प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
pravrttim ca nivrttim ca kaarya'a-kaarye bhaya'a-bhaye
[The paths of] forthgoing and inturning, too, what ought-to-be-done, what ought-not-to be done, fear-fearlessness,

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥
bandham moxam ca yaa vetti buddhihh saa, Paartha, saattviki.
Bondage, liberation, as well, that which [so] (understanding)* knows— that, O Son of Prthaa, is harmonious.

XVIII. 31. (653)
यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
Yayaa dharmam- a-dharmam ca kaaryam ca'a-kaaryam-eva ca
(Understanding)* by which righteous law, unrighteous law, and what-should-be-done and what-should-not-be done, moreover,

अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥
a-yathaavat pra-jaanaati buddhihh* saa*, Paartha, raajasii.
Not-as-it is (the reason)* [incorrectly] understands— (that)* O Son of Prthaa, is motionful.

1. understanding, 2 reason,

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता ।

XVIII. 32. A-dharma*m* dharmam- iti yaa manyate tamasaa'aa-vrtaa
(654) "Un-righteousness (as) righteousness" thus, that (understanding)* which (so) thinks, by inertia completely shrouded,

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

sarva'arthaan vi-pariitaan'ca buddhihh[+] saa,* Paartha, taamasii.
(And) all things (sees)* perversely, too—(that)* understanding, O Son of Prthaa, (is) inert.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

XVIII. 33. Dhrtyaa yayaa dhaarayate manaf praa*n*a'indriya-kriyaahh
(655) The firm will by which one holds mind, vitality, sense actions,
["by" firm will" is un-English here]

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

yogena'a-vyabhicaari*n*yaa dhrtihh saa* Paartha, saattvikii.
By At-One-ment unstraying—(that)* firm will, O Son of Prthaa, is harmonious

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।

XVIII. 34. Yayaa tu dharma-kaama'arthaan dhrtyaa[+] dhaarayate °rjuna
(656) That by which verily (firm will)* righteousness, craving, wealth by firm will one holds, O Arjuna,

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥
pra-sangena phala'aa-kaanxii dhrtihh saa* Paartha raajasii.
By strong attachment, for fruit greatly longing—(that)* firm will, O Son of Prthaa, is motionful.

XVIII. 35. (657)
यया स्वप्नं भयं शोकं विषादं मदमेव च ।
Yayaa svapnam bhayam s'okam visaadam madam-eva ca
That (firm will)* by which sleep, fear, sorrow, despair, intoxication, moreover,

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥
na vimuncati durmedhaa'* dhrtihh* saa*, Paartha, taamasii.
The (evil-witted one)* does not abandon, —(that)* firm will O Son of Prthaa is inert.

XVIII. 36. (658)
सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
Sukham tu'idaaniim tri-vidham s'rnu Me Bharata rsabha
Happiness, indeed, now (as) threefold, hear from Me, O Bharata's Bull:

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥
abhyaasaat'ramate yatra* duhkha antam ca nigacchati.
(Where)* from practice he rejoices (and) where to pain's end, too, he goes.

यत्तदग्रे विषमिव परिणामे ऽमृतोपमम् ।

42 XVIII. 37. (659)

Yat-tat' agre visam-iva parinaame °mrta'upamam

That which in the beginning (is) poison, as it were, [but] in the ripening transformation (it becomes) immortal nectar-like—

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धि- प्रसादजम् ॥ ३७ ॥

tat-sukham* saattvikam proktam-aatma-buddhi- prasaada-jam.

That pleasure harmonious is proclaimed, (that pleasure)* from Self and Understanding's bright transparency born.

विषयेन्द्रियसंयोगाद्यत्तदग्रे ऽमृतोपमम् ।

XVIII. 38. (660)

Visaya'indriya-samyogaat' yat-tat'agre °mrta'upamam

With objects and senses well-linked, that which in the beginning (is) immortal nectar-like,

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

parinaame visam-iva tat-sukham raajasam smrtam.

[But] in the ripening transformation poison-like (becomes)—that pleasure (as) motionful is remembered.

यदग्रे " चानुबन्धे च सुखं मोहनमात्मनः ।

XVIII. 39. (661)

*Yat' agre ca'anubandhe ca sukham mohanam-aatmanahh

In the beginning and in (its) result, too, (that)* pleasure (which)* is stupefying of the Self,

निद्राऽऽलस्य- प्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥
nidraa'aalasya- pramaada'uttham tat-taamasam-udaahrtam.
From drowsiness, torpor, heedlessness, arisen,— that inert is called.

XVIII. 40. (662)
न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
Na *tat'asti prthivyaam vaa divi devesu vaa* punahh
Nor is (there) in earth or in heaven among the Divine Shining Ones again

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥
sattvam prakrti jaer-* muktam *yat' ebhihh syaat** tribhir gunaehh
(That)* being (who)* (may be)** freed from these (nature-born)* three qualities.

XVIII. 41. (663)
ब्राह्मण- क्षत्रिय- विशां शूद्राणां च परंतप ।
Braamhana- xatriya- vis'aam s'uudraanaam ca Paramtapa
(For) The Teacher-Priest, the Knightly Warrior-Protector, the Conserver-Tradesman, the Server-Artisan-Artist, too, O Foe Consumer,

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥
karmaani pravibhaktaani sva-bhaava-prabhavaer- gunaehh.
Actions (have been) apportioned from [each his] own nature-originated qualities.

	शमो	दमस्तप:	शौचं	क्षान्तिरार्जवमेव	च ।
XVIII. 42.	S'amo'	damas- tapahh	s'aocam	xaantir- aarjavam- eva ca	
(664)	Calmness	mastery, burning purposeful asceticism,	purification,	patient uprightness, moreover, forbearance,	

ज्ञानं	विज्ञानमास्तिक्यं	ब्रह्मकर्म	स्वभावजम् ॥ ४२ ॥
jn'aanam	vi-jn'aanam-aastikyam	bramha-karma	sva-bhaava-jam.
Wisdom,	realization, belief—(this is) [in things divine]	the Priestly Action (from its)	own Nature born.

	शौर्यं	तेजो	धृतिर्दाक्ष्यं	युद्धे	चाप्यपलायनम् ।
XVIII. 43.	S'aoiyam	tejo'	dhrtir- daaxyam	yuddhe	ca'api'a-palaayanam
(665)	Heroism,	splendour,	firm will, resourcefulness,	in battle	too as well not fleeing,

दानमीश्वरभावश्च	क्षात्रं	कर्म	स्वभावजम् ॥ ४३ ॥
daanam- iis'vara-bhaavas'ca	xaatram	karma	sva-bhaava-jam.
Gift-giving, the lordly nature, too—(this is)	the Knightly Warrior's	action (from his)	own nature born.

	कृषि-	गोरक्ष्य-	वाणिज्यं	वैश्यकर्म	स्वभावजम् ।
XVIII. 44.	Krsi-	go-raxya-	vaanijyam	vaes'ya-karma	sva-bhaava-jam
(666)	Agriculture,	cattle-protection,	commerce	is the Producer-Nourisher's action	from (his) own nature born.

परिचर्याऽऽत्मकं	कर्म	शूद्रस्यापि	स्वभावजम् ॥ ४४ ॥
paricaryaa'aatmakam	karma	s'uudrasya'api	sva-bhaava-jam
The service-essence— (that)	action	is the Server's also	of (his) own nature born.

XVIII. 45. (667)

स्वे स्वे	कर्मण्यभिरतः	संसिद्धिं		लभते नरः ।
Sve sve	karmani'abhiratahh	sam-siddhim		labhate narahh*
(Each) in his own [lit "in own own"]	action engaged,	complete accomplishment	(a man)*	obtains.

स्वकर्म-	निरतः		सिद्धिं यथा	विन्दति	तच्छृणु ॥४५॥
Sva-karma-	niratahh		siddhim yathaa**	vindati	tat's'rnu.
In (his) own action	intently occupied,	(by what means)** (a man)*	perfection	finds,	that hear.

XVIII. 46. (668)

यतः	प्रवृत्तिर्भूतानां	येन	सर्वमिदं	ततम् ।
Yatahh	pravrttir- bhuutaanaam	yena	sarvam-idam	tatam
From Whom	the forthcoming of beings,	by Whom	all this	is spread out [as on a loom], [all pervading].

स्वकर्मणा	तमभ्यर्च्य	सिद्धिं		विन्दति मानवः ॥ ४६ ॥
sva-karmanaa	tam-abhyarcya	siddhim		vindati maanavahh*.
By one's own action	HIM having hymned,	perfection	(a man)*	finds,

XVIII. 47. (669)

श्रेयान् स्वधर्मो	विगुणः	परधर्मात्	स्वनुष्ठितात् ।
S'reyaan sva-dharmo'	vi-gunahh	para-dharmaat	su'anusthitaat
Better (is) one's own duty	without 1. quality 2. merit	than the alien duty	well performed.

स्वभावनियतं	कर्म	कुर्वन्	नाप्नोति	किल्बिषम् ॥ ४७ ॥
sva-bhaava- niyatam	karma	kurvan	na'aapnoti	kilbisam.
By one's own nature-ordained	action	doing,	one does not incur	offence.

XVIII. 48. (670)

सहजं	कर्म	कौन्तेय	सदोषमपि	न	त्यजेत् ।
Saha-jam	karma,	Kaonteya,	sa-dosam-api	na	tyajet.
Congenital	action,	O Son of Kuntu,	with fault even, let	one not	abandon.

सर्वारम्भा	हि	दोषेण	धूमेनाग्निरिवावृताः ॥ ४८ ॥
Sarva'aarambhaa'	hi	dosena	dhuumena'agnir- iva'aa-vrtaahh.
All undertakings	indeed	by fault, (like)[4]	by smoke (is) fire, (are) enwrapped.

XVIII. 49. (671)

असक्तबुद्धिः	सर्वत्र	जितात्मा	विगतस्पृहः ।
A-sakta-buddhihh	sarvatra	jita'aatmaa	vigata-sprhahh
(With) unattached understanding	everywhere,	conquered the self,	freed from desire,

नैष्कर्म्य- सिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

naeskarmya- siddhim paramaam samnyaasena'adhi gacchati

Without (bond-creating) action, (to) Perfection Supreme by renunciation he reaches up.

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे ।

XVIII. 50. Siddhim praapto' yathaa* Bramha *tathaa'aapnoti nibodha Me

(672) (How)* (as)* perfection gained the ALL-ONE ABSOLUTE one obtains, (so)* learn of Me,

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

samaasena'eva, Kaonteya, *nisthaa jn'aanasya yaa* paraa.

By summary even, O Son of Kunti, (what)* (is) the final state of wisdom— the Beyond Sublime.

बुद्ध्या विशुद्धया युक्तो धृत्या ऽऽत्मानं नियम्य च ।

XVIII. 51. Buddhyaa vis'uddhayaa yukto' dhrtyaa'aatmaanam niyamya ca

(673) By understanding completely purified, at-one-d, by firm will the self having restrained too,

शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

s'abda'aadin visayaan'tyaktvaa raaga-dvesao vyudasya ca

Hearing's beginning (and other) sense objects abandoned, passion-hatred both having cast [to the far winds] as well,

विविक्तसेवी लघ्वाशी यत- वाक्काय- मानसः ।
XVIII. 52. Vivikta sevii laghu'aas'ii yata- vaak-kaaya' maanasahh
(674) A solitude server, a small eater, controlled (his) speech, body, mind,

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥
dhyaana- yoga- paro' nityam vaeraagyam sam-upaas'ritahh.
(With) meditation At-One-ment, on the Beyond, constantly, dispassion having refuged in,

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
XVIII. 53. Aham-kaaram balam darpam kaamam krodham pari-graham
(675) The I making (principle), brute force, arrogance, craving, anger, everywhere-grasping,

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥
vimucya nir-mamahh s'aanto' Bramha-bhuuyaaya kalpate.
Having abandoned, without mine-ness-possessiveness, the peaceful one—the ALL-ONE to become is worthy.

ब्रह्म- भूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
XVIII. 54. Bramha- bhuutahh prasanna'aatmaa na s'ocati na kaanxati
(676) (With) the ALL-ONE having become [merged], (with) tranquil-pellucid SELF, (such a one) does not grieve nor long for [aught].

समः	सर्वेषु	भूतेषु	मद्भक्तिं	लभते	परम् ॥ ५४ ॥
samahh	sarvesu	bhuutesu	Mat bhaktim	labhate	Paraam.
The same	among all	beings,	in Me devotion	he obtains—	Sublime.

XVIII. 55. (677)

भक्त्या	मामभिजानाति	यावान्	यश्चास्मि	तत्त्वतः ।
Bhaktyaa	Maam-abhi-jaanaati	yaavaan	yas'ca'asmi	tattvatahh
By devotion,	Me he recognizes;	1. how much, 2. how great,	what, too, I am	in reality.

ततो	मां	तत्त्वतो	ज्ञात्वा	विशते	तदनन्तरम् ॥ ५५ ॥
Tato	Maam	tattvato'	jn'aatvaa	vis'ate	TAT'an-antaram.
Thence	Me,	in reality	having known,	he enters	into THAT, without a pause.

XVIII. 56. (678)

सर्वकर्माण्यपि	सदा	कुर्वाणो	मद्व्यपाश्रयः ।
Sarva-karmaani'api	sadaa	kurvaano'	Mat'vyapaas'rayahh
All actions, also,	always	doing,	Me refuged in,

मत्प्रसादादवाप्नोति	शाश्वतं	पदमव्ययम् ॥ ५६ ॥
Mat-prasaadaat'avaapnoti	s'aas'vatam	padam-avyayam.
By My grace, he obtains	the Eternal	GOAL—undiminishable. [lit "Step"]

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
XVIII. 57. Cetasaa sarva-karmaa*m*i Mayi sa*m*-nyasya Mat-parahh
(679) By consciousness, all actions in Me having renounced, I the Beyond GOAL,

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥
Buddhi- yogam-upaas'ritya Mat'cittahh satata*m* bhava.
Understanding At-One-ment relying upon, 1. in Me (let) the mind continously be.
2. [with] Me in mind,

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
XVIII. 58. Mat'cittahh sarva-durgaa*m*i mat-prasaadaat- tarisyasi.
(680) 1. In Me the mind, all obstacles, by My grace, thou shalt transcend.
2. [With] Me in mind,

अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥
Atha cet-tvam-aha*m*-kaaraat' na s'rosyasi vinan*x*yasi.
Now, if thou from the I-making [mood] wilt not listen, thou shalt be completely destroyed.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
XVIII. 59. Yat'aha*m*-kaaram- aas'ritya "na yotsya" iti manyase
(681) Which I-making [mood] refuged in, "I will not fight" [if] thus thou thinkest,

XVIII. 62. (684)

तमेव	शरणं	गच्छ	सर्वभावेन	भारत ।
Tam-eva	s'ara*n*a*m*	gaccha	sarva-bhaavena	Bhaarata.
To Him only	(for) shelter	go	with all moods,	O Son of the Bharata Line.

तत्प्रसादात्	परां	शान्ति	स्थानं	प्राप्स्यसि	शाश्वतम् ॥६२॥
Tat-prasaadaat	paraa*m*	s'aanti*m*	sthaana*m*	praapsyasi	s'aas'vatam.
(By) His grace	the Beyond Sublime	Peace (and)	Dwelling-Seat,	thou shalt obtain—	the Everlasting.

XVIII. 63. (685)

इति	ते	ज्ञानमाख्यातं	गुह्याद्गुह्यतरं	मया ।
Iti	te	jn'aanam-aakhyaata*m*	guhyaat'guhyatara*m*	mayaa*
Thus,	to thee	wisdom declared (by me)*,	than secrecy more secret,	

विमृश्यैतदशेषेण	यथेच्छसि	तथा	कुरु ॥ ६३ ॥
vimrs'ya'etat' a-s'ese*n*a	yathaa'icchasi	tathaa	kuru.
Having considered this unreservedly, [lit. " without remainder],	as thou wishest,	so	act.

XVIII. 64. (686)

सर्वगुह्यतमं	भूयः	शृणु	मे	परमं	वचः ।
Sarva-guhya-tama*m*	bhuuyahh	s'r*n*u	Me	parama*m*	vacahh.
(Than) all [secrets], the secret-most,	again	hear	my	Supreme	Word;

इष्टो ऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥
Isto' °si Me. *Drdham-iti tato' vaxyaami te hitam.
(Firmly)* Beloved thou art of Me thus, thence will I speak (for) thy benefit.

XVIII. 65. मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
(687) Mat' manaa' bhava Mat'bhakto' Mat'yaajii Maam namas-kuru
1. In Me the mind, become My devotee; to Me a sacrificer (become)*; to Me salutation make.
2. [With] Me in mind,

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियो ऽसि मे ॥ ६५ ॥
Maam-eva'esyasi. Satyam te pratijaane. Priyo' °si Me.
To Me alone thou shalt come. Truth to thee I pledge. Dear thou art of Me.

XVIII. 66. सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
(688) Sarva-dharmaan pari-tyajya Maam-ekam s'aranam vraja.
All duties having, on every hand, discarded, to Me, the One Refuge go.

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥
Aham tvaa sarva-paapebhyo' moxayisyaami maa s'ucahh.
I thee from all sins will liberate. Do not grieve.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

XVIII. 67. Ida*m* te na'a-tapaskaaya na'a-bhaktaaya kadaacana
(689) This, by thee, never to (one) without asceticism, nor to (one) without devotion, at any time,

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

na ca'a-s'us'ruusave vaacya*m*. Na ca Maam yo'' °bhyasuuyati.
Nor, too, to (one) not wishing to listen, (is) to be spoken, nor too Me (to one who)* reviles.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

XVIII. 68. Ya' ima*m* parama*m* guhya*m* Mat'bhaktesu'abhidhaasyati
(690) He who this Supreme Secret (among) My devotees shall declare,

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

bhakti*m* mayi *paraa*m* krtvaa Maam-eva'esyati'a-sa*m*s'ayahh.
(The very high)* devotion in Me having accomplished, to Me only shall he come 1. without doubt.
2. free from doubt.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

XVIII. 69. Na ca tasmaat'manusyesu kas'cit'Me priya-krt-tamahh
(691) Nor, too, than he among men (will be)* anyone [else] for me [more] love-doing the highest.

भविता न च मे तस्माद्न्य: प्रियतरो भुवि ॥ ६९ ॥
bhavitaa[1], na ca Me tasmaat'anyahh priyataro' bhuvi.
Not, too, for Me than he (will) another (be) dearer on earth.

अध्येष्यते च य इमं धर्म्यं संवादमावयो: ।
XVIII. 70. Adhyesyate ca ya' * imam dharmyam sam-vaadam-aavayohh
(692) (He who)* shall study too this righteous converse of us two,

ज्ञानयज्ञेन तेनाहमिष्ट: स्यामिति मे मति: ॥ ७० ॥
jn'aana- yajn'ena tena'aham-istahh syaam- iti Me matihh.
By wisdom's sacrifice, by him I worshipped may be. Thus (is) my thought

श्रद्धावाननसूयश्च शृणुयादपि यो नर: ।
XVIII. 71. S'raddhaavaan-an-asuuyas'ca s'rnuyaat'api yo' * narahh
(693) Faith-full, not over-critical, too, (he who)[1] may hear also — (that) man—
[lit "full of faith"]

सो ऽपि मुक्त: शुभाँल्लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥ ७१ ॥
so' 'pi muktahh s'ubhaan'lokaan praapnuyaat punya-karmanaam.
He, likewise, liberated, bright worlds shall obtain—[those of the] merit-actioned ones.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

XVIII. 72. Kaccit'etat's'rutam, Paartha tvayaa'eka'agrena cetasaa

(694) [I ask thee] whether this has been heard, O Son of Prthaa, by thee (with) one-pointed consciousness,

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

Kaccit'a-jn'aana-sam-mohahh pranastas-te, Dhanamjaya?

Whether unwisdom's stupor is destroyed in thee, O Wealth Conquerer?

अर्जुन उवाच—

Arjuna' uvaaca:

Arjuna said.

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

XVIII. 73. Nasto' mohahh. Smrtir- labdhaa, Tvat-prasaadaat' *mayaa'Acyuta.

(695) (By me)* destroyed (is) stupor. Recollection (is) obtained by Thy grace, O Unfallen One.

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

Sthito' ᵒsmi. Gata-sam-dehahh. Karisye Vacanam Tava.

Firm am I. Gone (is) uncertainty. I will fulfil [this] Word of Thine.

संजय उवाच—
Samjaya' uvaaca
Sanjaya said

XVIII. 74. (696)

इत्यहं वासुदेवस्य पार्थस्य च महाऽऽत्मनः ।
Iti'aham* Vaasudevasya Paarthasya ca mahaa'aatmanahh
Thus of the Son of Vasudeva, the Rich Indwelling Divine Shining One, (and) of the Son of Prthaa, too, the great-souled one,

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥
sam-vaadam- imam* as'raosam-adbhutam roma-harsanam.
(This)* converse, I heard, marvellous, hair-raising.

XVIII. 75. (697)

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
Vyaasa-prasaadaat' s'rutavaan-etat guhyam aham* Param
By Vyasa's grace, (I)* hear this secret— the Sublime Beyond,

योगं योगेश्वरात् कृष्णात् साक्षात्कथयतः स्वयम् ॥७५॥
Yogam Yoga'iis'varaat Krsnaat saakaat-kathayatahh Svayam.
At-One-ment from At-Onement's Lord Krsna, before one's own eyes, explaining Himself.

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
‡ XVIII. 76. Raajan sa*m*-smrtya sa*m*-smrtya sa*m*-vaadam-imam*-adbhutam
(698) O King, having well-remembered, having well-remembered, (this)* converse marvellous,
[Dhrtaraas*t*ra]

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥
Kes'ava'Arjunayohh pu*n*ya*m* hrsyaami ca muhur-muhuhh.
Of the Glorious-Haired-One (and) Arjuna, (this) holy (converse), I thrill with joy too, again (and) again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
XVIII. 77. Tat'ca sa*m*-smrtya sa*m*-smrtya ruupam-ati'adbhuta*m* Harehh
(699) That, too, having well-remembered, having well-remembered, the Form so very marvellous of Hari,
[the Ravisher of Hearts—Vis*n*u],

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥
vismayo' me mahaan, Raajan. Hrsyaami ca punaf'punahh.
Astonishment of mine is great, O King. I thrill with joy, too again (and) again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
XVIII. 78. Yatra Yoga'iis'varahh Krs*n*o' yatra Paartho' dhanur-dharahh
(700) Wherever (is) At-One-ment's Lord, Krs*n*a, wherever (is) the Son of Prthaa, the bow-bearer,

तत्र	श्रीर्विजयो	भूतिर्ध्रुवा	नीतिर्मतिर्मम ॥ ७८ ॥
tatra	s'riir- vijayo'	bhuutir-dhruvaa	niitir- matir- mama.
There is	prosperity, victory,	glory, firm	justice. (This) thought is mine.

Colophon :

ॐ	हरिः	ॐ	तत्	सत्
A'um	Harihh !	A'um	Tat	Sat,
Om !	Hari	Om !	THAT !	BEING(NESS) !
[The Trinity]	[Visnu the Ravisher,]		[The Undefinable One]	

इति	श्रीमद्भगवद्गीतासूपनिषत्सु	ब्रह्मविद्यायां
Iti	S'riimat'Bhagavat'Giitaasu'Upanisatsu	Bramha-Vidyaayaam
Thus	in the auspicious blessed song of the Upanisads, [Inner Teachings heard at the Guru's Feet]	of the Absolute All-One, the Science;

योगशास्त्रे	श्रीकृष्णार्जुनसंवादे	संन्यास-
Yoga-S'aastre	S'rii-Krsna Arjuna-sam-vaade	Sam-nyaasa-
in the At-One-ment Scripture,	in S'rii Krsna-Arjuna's converse,	"Renunciation

योगो	नामाष्टादशो	ऽध्यायः ॥
Yogo' "	naama'*a*s*t*aa*d*as'o'	°dhyaayahh.
At-One-ment " (is)	named, the Eighteenth	Discourse.

श्रीकृष्णार्पणमस्तु ।	शुभं	भवतु ।
S'rii- Krs*n*a'arpa*n*am- astu.	S'ubha*m*	bhavatu.
To S'rii Krs*n*a offering-obeisance, be !	Bright Happiness	may there be (to all) !

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*अथ गीतामाहात्म्यम्

Atha Giitaa-maahaatmyam

Now [follows] the Giitaa's Magnificence.

* [To be read after completing Giitaa Paaraayanam]

धरोवाच—

Dharaa'uvaaca :

The Earth said :

A-1. भगवन् परमेशान भक्तिरव्यभिचारिणी ।

Bhagavan Parama'iis'aana Bhaktir-a-vyabhicaarinii

O Blessed One, O Supreme Lord, Devotion unstraying,

प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥ १ ॥

praarabdham bhujyamaanasya katham bhavati, He Prabho ?

(In one) by [past] undertaking consumed, how does [it] become, O Lord ?

विष्णुरुवाच—

Visnur-uvaaca :

Visnu said :

A-2.
प्रारब्धं भुज्यमानो हि गीताऽभ्यासरतः सदा ।
Praarabdham bhujyamaano' hi Giitaa'abhyaasa- ratahh sadaa
(Though by) [past] undertaking consumed indeed, of the Giitaa-practising-delighted one, ever

स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥ २ ॥
sa' muktahh sa' sukhii loke karmanaa na'upalipyate.
Such a one (is) liberated, he (is) happy in the world, (and) by action (is) not besmeared.

A-3.
महापापादिपापानि गीताध्यानं करोति चेत् ।
Mahaa-paapa'aadi-paapaani* Giitaa-dhyaanam karoti cet*
(Sins),* Grave sins included, (if)* Giitaa-meditation he does,

क्वचित् स्पर्शं न कुर्वन्ति नलिनीदलमम्बुवत् ॥ ३ ॥
kvacit spars'am na kurvanti naliinii-dalam-ambu-vat.*
Even a little touch they do not make [on him], like* the lotus-leaf [in] water.

A-4.
गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।
Giitaayaahh pustakam yatra yatra paathahh pravartate
The Giitaa book— where [it is], where [its] reading is performed—

तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥ ४ ॥
Tatra sarvaani tiirthaani Prayaaga'aadiini tatra vae
There [are] all holy places, Prayaaga and others— there indeed
[that holy confluence of sacred Rivers—Gangaa and Yamunaa]

A-5. सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।
Sarve devaas'ca Rsayo' Yoginahh pannagaas'ca ye*
All Shining Ones and Sages, Attuned Ones, (those who)* are serpents, too,

गोपाला गोपिका वाऽपि नारदोद्धवपार्षदैः ॥ ५ ॥
Gopaalaa Gopikaa vaa api Naarada'Uddhava-paarsadaehh
Cowherds, milkmaids, or also Naarada, Uddhava—their trains [are there].
[the Celestial Sage-Singer] [Krsna's Friend]

A-6. सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ।
Sahaayo' jaayate s'iighram yatra Giitaa pravartate
Help comes quickly where Giitaa is being recited.
[lit revolved]

यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ।
Yatra Giitaa-vicaaras'ca pathanam paathanam s'rutam
Where Giita discussion and recitation [and] teaching is heard,

तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥ ६ ॥
tatra'aha*m* nis'cita*m*, Prthvi, nivasaami sadaa'eva hi.
There I doubtless, O Earth, abide ever even verily.

A-7. गीताऽऽश्रये ऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।
Giitaa aas'raye 'ha*m* tis*th*aami. Giitaa Me *ca'uttama*m* grham.
In Giitaa's retreat I dwell Giitaa (too)* is My best home.

गीताज्ञानमुपाश्रित्य त्रीँल्लोकान् पालयाम्यहम् ॥ ७ ॥
Giitaa-jn'aanam-upaas'ritya triin'lokaan paalayaami'aham
Giitaa-wisdom having refuged in, the three worlds protect I.

A-8. गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।
Giitaa Me Paramaa vidyaa, Bramha-ruupaa na sa*m*s'ayahh
Giitaa [is] My Supreme Science, the All-One's form without a-doubt,

अर्धमात्रा ऽक्षरा नित्या स्वानिर्वाच्य- पदात्मिका ॥ ८ ॥
Ardha-maatraa'a*x*araa nityaa sva'a-nirvaacya- pada'aatmikaa
The half-measure syllable constant, One's own ineffable [My own] Word-essence.

A-9.
चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतो ऽर्जुनम् ।
Cit'aanandena Krsnena proktaa sva-mukhato' °rjunam
By the wise (and) blissful Krsna proclaimed with (His) own lips [lit " mouth "] to Arjuna,

वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥ ९ ॥
Veda-trayii para'aanandaa Tattva'artha-jn'aana-samyutaa
The Divine Books of Knowledge Three, [trans. for " Veda "] the Sublime Bliss, for Reality's sake, wisdom containing,

A-10.
यो ऽष्टादश जपेन्नित्यं नरो निश्चलमानसः ।
Yo' °staadas'a japet' nityam naro' nis'cala-maanasahh
He who the eighteen [discourses] (reads) in silent repetition constantly, that man of unwavering mind,

ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥ १० ॥
jn'aana-siddhim sa' labhate tato' yaati Param Padam.
Wisdom's perfection he obtains, [and] then reaches, the Very High Goal.

A-11.
पाठे ऽसमर्थः संपूर्णे ततो ऽर्धं पाठमाचरेत् ।
1. (When) the recitation (is) unable [to be]-fulfilled,
Paathe °samarthahh sampuurne tato' °rdham paatham-aacaret.
then a half recitation let it be done.

पाठे समग्रे ऽसंपूर्णे
paathe samagre °sampuurne
2. (When) The recitation complete (is) unfulfilled,

तदा गोदानजं पुण्यं लभते नात्र संशयः ॥ ११ ॥
tadaa go-daana-jam punyam labhate na'atra sams'ayahh.
Then a cow's gift-born (as) merit one obtains. Not here a doubt.

त्रिभागं पठमानस्तु गङ्गास्नानफलं लभेत् ।
A-12. Tri-bhaagam pathamaanas-tu Gangaa-snaana-phalam labhet.
A third part reading verily; a Gangaa bath's fruit one will obtain.

षडंशं जपमानस्तु सोमयागफलं लभेत् ॥ १२ ॥
Sat'ams'am japamaanas- tu Soma-yaaga- phalam labhet.
A Sixth portion repeating, indeed, the Soma-Moon Sacrificial fruit one will obtain.

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।
A-13. Eka'adhyaayam tu yo' nityam pathate bhakti-sam-yutahh
One discourse verily he who constantly* reads, devotion well-charged,
*[a derived weakened meaning=daily]

रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥ १३ ॥
Rudra-lokam- avaapnoti Gano' bhuutvaa vaset'ciram.
The (S'iva) Rudra world he obtains— a follower having become, he will abide for long.
[The First Logos]

A-14. अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ।
Adhyaayam s'loka-paadam vaa* nityam yahh pathate narahh
A Discourse (or)* a verse's quarter, constantly he who reads—(that) man—

स याति नरतां यावन्मन्वन्तरं वसुंधरे ॥ १४ ॥
sa' yaati narataam yaavat'manvantaram, Vasumdhare.
He reaches (his) human stature during a Manu's period. 1. O Earth. 2 O Bounteous One.
[The Lord of a Civilization]

A-15. गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।
Giitaayaahh s'loka-das'akam sapta panca catustayam
Of Giitaa's verses, ten seven, five, four,

द्वौ त्रीनेकं तदर्धं वा श्लोकानां यः पठेन्नरः ॥ १५ ॥
dvao triin- ekam tat'ardham vaa* s'lokaanaam yahh pathet' narahh
Two, three, one, (or)* of that a half, of verses, he who may read—[that] man—

A-16. चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।
Candra-lokam-avaapnoti varsaanaam-ayutam dhruvam
The Moon-World he obtains, for years ten thousand firmly.

गीतापाठसमायुक्तो मृतो ऽमानुषतां व्रजेत् ॥ १६ ॥
Giitaa-paatha-sam-aa-yukto' mrto' 'maanusataam vrajet.
(To) . Giitaa reading well linked, (after) death (to) the immortal state (again) he will go.

गीताऽभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।
A-17. Giitaa'abhyaasam punah' krtvaa labhate muktim-uttamaam.
Giitaa's practise again having done, he will obtain liberation ultimate.

गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥ १७ ॥
Giitaa'iti'uccaara- sam-yukto' mriyamaano' gatim labhet.
" Giitaa " thus uttering, fully-linked, the dying one the WAY will obtain.

गीताऽर्थ- श्रवणाऽऽसक्तो महापापयुतो ऽपि वा ।
A 18. Giitaa'artha- s'ravana'aa-sakto' mahaa-paapa-yuto' 'pi . vaa*
To the Giitaa's meaning [and its] hearing completely attached, (though)* great sin having also, committed

वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥ १८ ॥
Vaekuntham sam-avaapnoti Visnunaa saha* modate.
Visnu's heaven he attains. (Together with)* Visnu he rejoices.

A-19.

गीताऽर्थं	ध्यायते	नित्यं	कृत्वा	कर्माणि	भूरिशः ।
Giitaa'artham	dhyaayate	nityam	krtvaa	karmaanı	bhuuris'ahh
On Giitaa's meaning he	meditates	constantly,	having performed	actions	abundantly,

जीवन्मुक्तः	स	विज्ञेयो	देहान्ते	परमं	पदम् ॥ १९ ॥
Jiivan-muktahh	sa'	vijn'eyo'	deha'ante	Paramam	Padam.
"Life-Free"	he	should be known;	at the body's end,	the Supreme	Step [is his].

A-20.

गीतामाश्रित्य	बहवो	भूभुजो	जनकाऽऽदयः ।
Giitaam aas'ritya	bahavo'	Bhuubhujo'	Janaka'aadayahh
In Giitaa refuged,	many	kings— [lit "Earth-enjoyers"]	Janaka and others, [Siitaa's father]

निर्धूत-	कल्मषा	लोके	गीता	याताः	परं	पदम् ॥ २० ॥
nir-dhuuta	kalmasaa'	loke	giitaa'	yaataahh	param	padam.
Cleansed from	mire,	in the world	sung,	have gone to the	Sublime Beyond STEP.	

A-21.

गीतायाः	पठनं	कृत्वा	माहात्म्यं	नैव	यः	पठेत् ।
Giitaayaahh	pathanam	krtvaa	maahaatmyam	na'eva	yahh*	pathet
The Giitaa's	reading	having done, (he who)*	the great Magnificence	not even		may read,

वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहृतः ॥ २१ ॥
vrthaa paatho' bhavet-tasya s'rama' eva hi'udaahrtahh.
Useless (that) reading may become of his; fatigue [without fruit] only verily it is entitled.

एतन्माहात्म्य- संयुक्तं गीताऽभ्यासं करोति यः ।
A-22. Etat'maahaatmya- sam-yuktam Giitaa'abhyaasam karoti yahh*
This, with the great Magnificence close-linked, Giitaa's practice, (he who)* performs,

स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥ २२ ॥
sa' tat-phalam-avaapnoti dur-labhaam gatim-aapnuyaat.
He that fruit obtains— (that) difficult to gain WAY he will obtain.

सूत उवाच—
Suuta' uvaaca:
Suuta said. [The charioteer, pupil of Vyaasa, and Teacher of the Puraanas]

माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ।
A-23. Maahaatmyam-etat'Giitaayaa' mayaa proktam sanaatanam
The Magnificent-Majesty this of Giitaa by Me announced Eternal,

गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥ २३ ॥

Giitaa'ante ca pathet'yas-tu yat'uktam tat-phalam labhet.

At Giitaa's end too, (he who)* may read verily such has been told. that fruit he will obtain.

Colophon to the Giitaa's Magnificence

इति श्रीवराह- पुराणे श्रीगीतामाहात्म्यं संपूर्णम् ।

Iti S'rii-Varaaha Puraane S'rii-Giitaa- Maahaatmyam sam-puurnam.

Thus in the Auspicious Varaaha Puraana, the Blessed Song's Magnificence is well-completed.

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*अथ गीताकरादिन्यासः

Atha Giitaa-Kara'aadi-nyaasahh .

Now [follows] the Giitaa hand etc., placement ·

* [To be read with appropriate movements BEFORE Giitaa Paaraaya*n*am]

श्री गणेशाय नमः ॥ श्री गोपालकृष्णाय नमः ॥

S'rii Ga*n*a'is'aaya namahh ! S'rii Gopaala-Krs*n*aaya namahh !

To the Auspicious [S'iva's] Hosts' Lord, Salutation ! To the Auspicious Cowherd—the Dark Blue One, Salutation !

ॐ अस्य श्रीमद्भगवद्गीतामालामन्त्रस्य भगवान् वेदव्यास ऋषिः ॥

A'um asya S'riimat'Bhagavat'Giitaa-maalaa-mantrasya Bhagavaan Veda-Vyaasa' Rsihh ;

Om ! [The Trinity] Of this auspicious Blessed Song, of the garland of chants of power, The Blessed Veda-Vyaasa, (is) The Holy Sage ;

अनुष्टुप् छन्दः ॥ श्री- कृष्णः परमात्मा देवता ॥

Anus*t*up chandahh ; S'rii Krs*n*ahh Parama'aatmaa Devataa.

The eight-syllabled (is) the rhythmic metre ; The Auspicious Dark Blue One, (is) The Supreme Self, the Ensouling Angel-Presiding Deity.

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अशोच्यानन्वशोचस्त्वं	प्रज्ञावादांश्च	भाषसे ।	इति	बीजम् ॥
" A-s'ocyaan-anu'as'ocas-tvam*	Prajn'aa-vaadaams'ca	bhaasase."	Iti	biijam.
"The unbewailable ones (Thou) hast bewailed	"wise (!) words, too,	thou speakest." (II, 11)	Thus,	the seed.

सर्व-	धर्मान्	परित्यज्य	मामेकं	शरणं	व्रज ।	इति	शक्तिः ॥
"Sarva-	dharmaan	parityajya	Maam-ekam	s'aranam	vraja."	Iti	s'aktihh.
"All	duties	having discarded, on every hand	To me, the One	Refuge	retreat" (XVIII. 66)	Thus	the S'akti-energy

अहं	त्वा	सर्वपापेभ्यो	मोक्षयिष्यामि	मा	शुचः ।	इति	कीलकम् ॥
" Aham	tvaa	sarva-paapebhyo'	moksayisyaami.	Maa	s'ucahh."	Iti	kiilakam.
"I	thee	from all sins	will liberate	Do not	grieve." (XVIII 66)	Thus	the central pivot.

नैनं	छिन्दन्ति	शस्त्राणि	नैनं	दहति	पावकः ॥	इत्यङ्गुष्ठाभ्या	नमः ॥
" Na'enam	chindanti	s'astraani.	Na'enam	dahati	Paavakahh "	Iti'angusthaabhyaam	namahh !
" Not this	cleave	weapons	Not this	burns	Fire." (II 23)	Thus to the Thumbs two, [Symbols of Activity-Earth],	Salutation !

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः । इति तर्जनीभ्यां नमः ॥

"Na ca'enam kledayanti'aapo' Na s'osayati maarutahh" Iti tarjaniibhyaam namahh !

"Nor, too, this one do wet the waters; nor dries up the wind." Thus to the two index-fingers, Salutation !

(II. 23) [symbols of water-desire-feeling].

अच्छेद्यो ऽयम् अदाह्योऽयम् अक्लेद्यो ऽशोष्य एव च । इति मध्यमाभ्यां नमः ॥

"A-cchedyo' °yam a-daahyo' °yam a-kledyo' °s'osya eva ca," Iti madhyamaabhyaam namahh !

"Uncleavable this, unburnable this, unwettable, undryable, even too." Thus, to the two middle fingers Salutation !

(II. 24) [symbols of fire-mind],

नित्यः सर्वगतः स्थाणुरचलो ऽयं सनातनः । इत्यनामिकाभ्यां नमः ॥

"Nityahh sarvagatahh sthaanur a-calo'°yam sanaatanahh." Iti'anaamikaabhyaam namahh !

"Eternal, everywhere pulsing, stable, not moving, this, the constant." Thus, to the two nameless [ring] fingers Salutation !

(II. 24) [symbols of air-understanding]

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः । इति कनिष्ठिकाभ्यां नमः ॥

"Pas'ya me, Paartha, ruupaani s'atas'o'°tha sahasras'ahh," Iti kanisthikaabhyaam namahh !

"Behold, of mine, O Son of Prthaa, forms a hundredfold, and thousandfold," Thus to the little fingers Salutation !

(XI. 5) [symbols of Aatma-Aakaas'a-Power]

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ।
"Naanaa-vidhaani divyaani naanaa-varnaa'aakrtiini ca."
"Of various kinds, divine, of various colours, shapes, as well,"
(XI. 5)

इति करतल- करपृष्ठाभ्यां नमः ॥
Iti karatala- karaprsthaabhyaam namahh!
Thus to the palms, and hand-backs two, Salutation!

इति करन्यासः ॥
Iti kara-nyaasahh.
Thus the hand placement

अथ हृदयादिन्यासः

Atha hrdaya'aadi-nyaasahh
Now the heart etc., placement.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
"Na'ena*m* chindanti s'astraa*m*i. Na'ena*m* dahati Paavakahh."
"Not this cleave weapons. Not this burns Fire."
(II 23)

इति हृदयाय नमः ॥
Iti hrdayaaya namahh!
Thus to the heart Salutation!
[chakra],

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ।
"Na ca'ena*m* kledayanti'aapo' Na s'osayati maarutahh."
"Nor, too, this do wet the waters; nor dries up the wind."
(II 23)

इति शिरसे स्वाहा ॥
Iti s'irase svaahaa!
Thus to the head Offering!
[brow chakra]

अच्छेद्यो ऽयम् अदाह्यो ऽयम् अक्लेद्यो ऽशोष्य एव च ।
"A-cchedyo' °yam a-daahyo '°yam a-kledyo '°s'osya eva ca."
"Uncleavable this, unburnable this, unwettable, undryable, even too."
(II, 24)

इति शिखायै वषट् ॥
Iti s'ikhaayae vasat!
Thus to the Head's tuft, May Agni, the Fire God, bear it aloft!
[the Crown chakra]

नित्यः सर्वंगतः स्थाणुरचलोऽयं सनातनः ।

" Nityahh sarvagatahh sthaanur-a-calo 'ºyam sanaatanahh "

" Eternal, everywhere pulsing, stable, not moving, this, the constant."

(II 24)

इति कवचाय हुम् ॥

Iti kavacaaya hum !

Thus to the [body-covering]. May a protective armour encase me !

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

" Pas'ya me, Paartha, ruupaani s'atas'o'ºtha sahasras'ahh "

" Behold, of mine, O Son of Prthaa, forms, a hundredfold, and a thousandfold."

(XI 5)

इति नेत्रत्रयाय वौषट् ॥

Iti netratrayaaya vaosat !

Thus to the three eyes, May He (Agni) carry them aloft !

[*Note* In man as well as the Gods there is the potentiality of the "third" or Spiritual Eye, by some thought to be the Pineal Gland]

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ।

" Naanaa-vidhaani divyaani naanaa-varnaa'aakrtiini ca "

" Of various kinds, divine, of various colours, shapes, as well,"

(XI 5)

इति अस्त्राय फट् ॥

Iti astraaya phat !

Thus to the [spiritual] weapon phat ;

[Phat—a mantric syllable]

श्रीकृष्णप्रीत्यर्थे पाठे विनियोगः ॥

S'rii-Krsna-priti'arthe paathe vini-yogahh

For S'rii Krsna's delight's sake, for study it is employed.

अथ गीताध्यानम्

Atha Giitaa-dhyaanam

Now [follows] The Giitaa Meditation

D. 1.

ॐ	पार्थाय	प्रतिबोधितां	भगवता	नारायणेन	स्वयं
A'um !	Paarthaaya	pratibodhitaam	Bhagavataa	Naaraayanena	svayam
Om ! The Trinity !	To [Arjuna], the Son of Prthaa,	well-taught	by the Blessed	Naaraayana[1]	Himself !

[*Note* : 19 Syllabled rhythm]

व्यासेन	ग्रथितां	पुराणमुनिना	मध्येमहाभारतम् ॥
Vyaasena	grathitaam	puraana-Muninaa	Madhye-Mahaabhaaratam
By Vyaasa	strung together, (compiled)	the ancient Silent Sage,	in the midst of the "Mahaabaarata,"

अद्वैतामृत-		वर्षिणीं	भगवतीम्	अष्टादशाध्यायिनीम् ।
Advaeta'amrta-		varsiniim	bhagavatiim	astaadas'a'adhyaayiniim
The One without a Second,	of Immortality's Nectar,	the showerer—	the Blessed	Eighteen Discourses,

[1] The Original Man who sleepeth on the Waters of Space.

अम्ब त्वाम् अनुसंदधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥
Amba, Tvaam, anusa*m*dadhaami Bhagavat'Giite Bhava-dvesi*n*iim
O Mother, Upon Thee I would compose my mind, O Blessed Song, the birth and death's foe ! [Becoming]

नमो ऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायत- पत्र-नेत्र ।
Namo' °stu te Vyaasa vis'aala-buddhe Phulla'aravinda'aayata- patra-netra
D. 2. Salutation be to Thee, O Vyaasa, vast comprehending One, [like] the opened lotus' broad petal eyes,
[*Note* 11+11 rhythm]

येन त्वया भारत- तैल- पूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥
Yena tvayaa Bhaarata- taela- puur*n*ahh prajvaalito' jn'aana-mayahh pradiipahh
By whom, by you [indeed], with the Bhaarata's oil filled, has been kindled the wisdom-created flaming Light !

प्रपन्न- पारिजाताय तोत्रवेत्रैकपाणये ।
Prapanna- Paarijaataaya totra-vetra'eka-paa*n*aye
D. 3 For refuge seekers the Paarijaata [Wishing Tree of Paradise], with the whip-stick in one hand,
[*Note* 8+8 rhythm]

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥
jn'aana-mudraaya Krs*n*aaya Giitaa amrta-duhe Namahh !
To the Wisdom-symbolled Krsna, The Giitaa-Immortal Nectar's Milker, Salutation !

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
Sarva'upa-nisado' gaavo' dogdhaa Gopaala-nandanahh
D. 4. All the * Upaanisads, the cows : The Milker, The Cowherd's delighter ;
* [Esoteric Teachings at the Guru's Feet]

पार्थो वत्सः सुधी- र्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥
Paartho'vatsahh Sudhiir Bhoktaa Dugdham Giitaa'amrtam mahat
The son of Prthaa, the calf ; the learned one, the enjoyer , The milk, the Giitaa-nectar of immortality, great ;

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
Vasudeva-Sutam devam Kamsa-Caanuura-mardanam
D. 5. * Vasudeva's Son, the Celestial One, of Kamsa [and] Caanuura, the crusher ;
* [The Indwelling Shining One] [Krsna's Uncle] [his wrestler]

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥
Devakii-parama aanandam Krsnam vande Jagat'gurum.
(His Mother) Devakii's Supreme Bliss, Krsna ; I praise [Him] the pulsing Life-World Teacher !

	भीष्म-द्रोण-	तटा	जयद्रथ-	जला	गान्धारनीलोत्पला ।
	Bhusma-Drona-	tataa	Jayadratha-	jalaa	Gaandhaara-nulotpalaa
D. 6. [19 rhythm]	Bhusma [1] [and] Drona, [2]	the banks,	Jayadratha, [3]	the water,	Gaandhaara [4] the blue lotus;

[1] The guardian great Uncle of the Kurus and Paandavas
[2] His boon—to break the head of anyone who lets his head touch the earth.
[3] Guru of both sides
[4] a Prince Kuru Ally

शल्य-	ग्राहवती	कृपेण	वहनी	कर्णेन	वेलाऽऽकुला ॥
S'alya-	graahavatu	Krpena	vahanu	Karnena	velaa'aakulaa
S'alya, [1]	the crocodile;	[by] Krpa, [2]	the current;	[by] Karna, [3]	the billowsful,

[1] "the Javelin", Madru's brother [2] abandoned son of Sage S'aradvat. [3] Paandava's unknown brother—son of Suurya by Kuntu.

अश्वत्थाम-विकर्ण-	घोर-	मकरा	दुर्योधनावर्तिनी ।
As'vatthaama-Vikarna-	ghora-	makaraa	Duryodhana'aavartinu
As'vatthaama [1] [and] Vikarna, [2]	awful	alligators;	Duryodhana, [3] the whirlpool;

[1] Kuru Saint Sage Krpu's son by Drona. [2] large-eared Kuru Prince. [3] Kuru Chief and Paandava's greatest enemy.

सोत्तीर्णा	खलु	पाण्डवै	रणनदी	कैवर्तकः	केशवः ॥ ६ ॥
saa'utturnaa	khalu	Paandavae'	rana-nadu	kaevartakahh	Kes'avahh
Such was crossed	verily	by the Sons of Paandu,	the battle-river,	with Helmsman,	the glorious-haired Krsna.

	पाराशर्यवचः-	सरोजममलं	गीताऽर्थगन्धोत्कटं
	Paaraas'arya-vacahh-	sarojam amalam	Gutaa'artha-gandha utkatam
D. 7.	[On] Paraas'ari's words, [Vyaasa is son of Paraas'ara]	on that lake born, stainless,	with Gutaa's meaning, a fragrance exceeding;

नानाऽऽख्यानक-	केसरं	हरिकथा-	संबोधना-	बोधितम् ।
Naanaa'aakhyaanaka-	kesara*m*,	Hari-kathaa	sa*m*bodhanaa-	bodhitam
[With] many tales	pollened;	Hari's story [The Ravisher—Vi*snu*]	well explained	[and] taught;

लोके	सज्जन-	षट्पदैरहरहः	पेपीयमानं	मुदा ।
Loke	sat'jana-	*sat*-padaer-ahar-ahahh	pepiiyamaana*m*	mudaa
In the world	(by) good men,	[like] bees day in and day out	sucked (always)	with joy,

भूयाद्भारत-	पङ्कजं	कलिमल-	प्रध्वंसि	नः	श्रेयसे ॥ ७ ॥
Bhuuyaat'Bhaarata-	pankaja*m*	kali-mala-	pradhva*m*si	nahh	s'reyase
May it be, this Bhaarata*	lotus,	of this dark age's filth	the cleanser	for our	good!

*[son of India's First Emperor]

मूकं	करोति	वाचालं	पङ्गुं	लङ्घयते	गिरिम् ।
Muuka*m*	karoti	vaacaala*m*	pangu*m*	langhyate	girim
D. 8. The dumb [8+8 rhythm]	He makes	speechful;	the cripple	a climber	of mountains.

यत्कृपा	तमहं	वन्दे	परमानन्द-	माधवम् ॥ ८ ॥
yat-krpaa	tam-aha*m*	vande	parama'aananda-	Maa-dhavam
By whose grace	Him I	Salute—	The Supreme Bliss,	Maa-dhava! [Laxmi's husband Vi*snu*]

यं ब्रह्मा वरुणेन्द्ररुद्रमरुत: स्तुन्वन्ति दिव्यै: स्तवै-
Yam Bramhaa Varuna'Indra-Rudra-Marutahh stunvanti divyaehh stavaer-
D. 9. (He) whom Bramhaa,[1] Varuna,[2] Indra,[3] Rudra,[4] the storm Gods praise in song with divine chants;
[19 rhythm] [1] the Holy Spirit [2] Lord of Water. [3] Lord of Heaven. [4] Lord of Destruction

र्वेदै: साङ्गपद्क्रमोपनिषदैर्गायन्ति यं सामगा: ।
vedaehh sa'anga-pada krama'upa-nisadaer-gaayanti yam* saamagaahh
(Him whom)* by the Vedas* with (their) limbs, word by word, phrase by phrase,* with the Upa-nisads do hymn yam* —the Song or Sama Veda Chanters;
* [Divine Scriptures] * [Secret teachings heard at the Guru's feet]

ध्यानावस्थित- तद्गतेन मनसा पश्यन्ति यं योगिनो
Dhyaana'avasthita- tat'gatena manasaa pas'yanti *yam yogino'
*(Him whom) in meditation fixed THAT by absorbed mind they do see —The Yoga Attuned Ones;

यस्यान्तं न विदु: सुरासुरगणा देवाय तस्मै नम: ॥ ९ ॥
yasya'antam na viduhh Sura asura-ganaa Devaaya tasmae* namahh
(* For THAT) whose end (they) do not know—the God and non-God hosts, to *(that) Shining One, Salutation!

इति ध्यानम् ॥
Iti Dhyaanam
Thus, the Meditation.

Giitaa Paaraayanam: Turn back now to Page 23 to begin the Giitaa Reading.